

THE

EMW

# SHEKEL



VOLUME XIV NO. 2 AND 3 MARCH-JUNE 2012

## FDR

FRIEND  
OR  
FOE?



- Plus:**
- *Ancient Judaeian auction sets records*
  - *Rich heritage of Judaic elongateds*
  - *The Enduring Shekel*
  - *Alpine Exodus*

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ANDREW PERALA, EDITOR

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# YOUR HELP IS NEEDED!

One of our members, Professor Thomas Curtis, has generously offered to scan all issues of the Shekel—going back to 1968—so they can be made available on our web site [www.theshekel.org](http://www.theshekel.org). This will be a unique educational resource available to anyone in the world with access to the Internet. The most recent issues will not be available on our web site so that only current members will be able to read the most up-to-date articles.

We have sent as many issues as we can locate, but we are still missing some. We will pay you \$10 per magazine for any of the following issues you can mail to Prof. Curtis: 1970 - Volume 3, Nos. 2, 4; 1972 - Volume 5, Nos. 1, 4; 1974 - Volume 7, No. 4; 1978 - Volume 11, Nos. 1, 4; 1979 - Volume 12, No. 4; 1983 - Volume 16, Nos. 3, 5; 1985 - Volume 18, Nos. 2, 5, 6; 1986 - Volume 19, No. 5; 2009 - Volume 42, No. 2; 2010 - Volume 43, No. 3.

If you have any of these back issues, please call me at 818-225-1348 and I will indicate if we still need them, and if so where to send them. Your help will be greatly appreciated.

I also looking for help in translating information about a rare Polish medal issued by Stephen Bathori in 1582 that seems to depict a Jewish family in a scene reminiscent of Judaea Capta coins. If anyone can help translate the Polish text, they would receive credit in the article when it is published in the Shekel.

Please call me at 818-225-1348 if you can help. It would be greatly appreciated.

## PRESIDENT'S MESSAGE

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*Can you translate Polish texts describing this rare 1582 Stephan Bathoria Polish medal that appears to depict a Jewish family in a scene reminiscent of ancient Judaea Capta coins?*

Since no nominations for the Board of Directors were received by the April 15th deadline, the terms of Donna Sims, Oded Paz and Marvin Kay will be extended through August, 2015. I always invite your ideas on how AINA can be improved in any way.

I want to remind you that AINA members and guests are invited to our annual meeting at the Pennsylvania Convention Center (in conjunction with the World's Fair of Money), on Thursday, August 9 at 1 p.m. We will hear about the future plans of the Israel Coins and Medals Corporation, and there will be a presentation from medalist Jamie Franki—who has created many medals, including several commemorating ANA Conventions, as well as the medal commemorating Over 1,000 Years of Jewish Life in China. The meeting is free and there will be gifts for everyone!

Regards,





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# WHO WAS FDR?

*WAS 32ND U.S. PRESIDENT FRIEND OF JEWS?  
DID HE IGNORE HORRORS OF HOLOCAUST?*

BY MEL WACKS

**T**he discovery, by the author, of a 1953 Roosevelt Dime with the word JEW stamped over the portrait led to an investigation of why this was done and what President Roosevelt's record was regarding the slaughter of Jews in the Holocaust.

Unfortunately, there is no lack of anti-Semitic sites on the web, and by searching online for "Roosevelt" and "Jew" one can quickly find websites for the type of person who might have defaced this dime. One of these hate groups ([www.sweetliberty.org](http://www.sweetliberty.org)) proclaims "Franklin Delano Roosevelt:

Communist Dictator," appropriately (for this article) followed by: If you went to a public place and started asking people, 'Who was Franklin Delano Roosevelt?,' what sort of answers do you think you would get? 'Hmm, I'm not sure.' 'Who?' 'Ehh, the dude on the dime.'

The anti-Semitic site [www.jew-watch.com](http://www.jew-watch.com) proclaims that "Roosevelts were Jewish Dutch," stating "The first Roosevelt came to America in 1649. His name was Claes Rosenfelt. He was a Jew. Nicholas, the son of Claes was the ancestor of both Franklin and

*Continued*



# UGLY BLOSSOMS OF FDR DEBATE



*The discovery by the author of a counterstamped 1953 U.S. 10-cent coin prompted the ongoing search for answers to the question "Who was FDR?"*

*Continued*

Theodore. He married a Jewish girl, named Kunst, in 1682. Nicholas had a son named Jacobus Rosenfeld..."

On the anti-Semitic website [www.davidicke.com](http://www.davidicke.com), an anonymous writer declares "Even a hasty perusal of this factual document convinces one as to the President's Jewish ancestry. From the viewpoint of eugenics, it explains his natural bent toward radicalism." In the same article, this person also claims that other famous Presidents were Jewish, like Abraham Lincoln (who it is claimed, his father A. A. Spring — originally Springstein — was Jewish) and Dwight D. Eisenhower (who he says was called "that terrible Swedish Jew" in his West Point Yearbook).

## **Roosevelt's Jewish Appointees, Supporters and Friends**

Roosevelt opened the offices of the government as never before to Jews - Secretary of the Treasury Henry

Morgenthau Jr., speechwriter Samuel Rosenman (who coined the term, New Deal), as well as Supreme Court Justice Felix Frankfurter and Benjamin Cohen. In 1941, during the period leading up to the entry of the United States into World War II, Cohen helped write the Lend-Lease plan, and he assisted in the drafting of the 1944 Dumbarton Oaks agreements leading to the establishment of the United Nations. Others included presidential aide David Niles, regional director of the War Manpower Commission Anna Rosenberg, labor leaders Sidney Hillman, and David Dubinsky. Rabbi Stephen Wise, the pre-eminent spokesman for American Zionism, and his daughter Justine Polier, were personal friends of Franklin and Eleanor Roosevelt with as much access to the White House as anyone, according to the book *America, Franklin D. Roosevelt and the Holocaust*, by

*Continued*

# FACTS OF FRIENDSHIP UNDENIABLE



*Photo courtesy Mel Wacks.  
Baruch College's Bernard  
Baruch Medal, 76mm, de-  
signed by Albert d'Andrea.  
Baruch was an early confi-  
dante of Roosevelt.*

*Continued*

William J. Vanden Heuvel.

When the United States entered World War II, President Roosevelt appointed Bernard Baruch as a special adviser to the director of the Office of War Mobilization. During the war Baruch remained a trusted adviser and confidant of President Roosevelt, who in 1944 spent a month as a guest at Baruch's South Carolina estate.

## **Tremendous voter support**

Jewish support for Roosevelt in the 1932 election was overwhelming, receiving 82 percent of the vote running against Herbert Hoover. In 1936, FDR ran against Ralph Landon and received 85 percent of the Jewish vote, in 1940 he beat Wendell Wilkie with the help of 90 percent of the Jewish vote, and President Roosevelt again gained 90 percent of the Jewish

vote in 1944 against Thomas Dewey (source: [www.virtuallibrary.org](http://www.virtuallibrary.org)).

In 1933, FDR became President, instituting the "New Deal" as his response to the Great Depression, focusing on what many historians call the "3 Rs" for Relief, Recovery, and Reform. Anti-Semites refer to this initiative as the "Jew Deal," as can be found at [www.biblebelievers.org.au](http://www.biblebelievers.org.au), [www.fathersmanifesto.net](http://www.fathersmanifesto.net) and others.

## **President Rosenvelt?**

On March 14, 1935 The New York Times purportedly quotes President Roosevelt as saying, "In the distant past my ancestors may have been Jews. All I know about the origin of the Roosevelt family is that they are apparently the descendents of Claes Martenszen van Roosevelt who came from Holland" as reported on [www](http://www).

*Continued*



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# JEWISH VOTERS MASSIVELY SUPPORT FDR



*Photo courtesy the Jewish-American Hall of Fame.*

*Sidney Hillman (right) and Samuel Gompers (left) on Jewish-American Hall of Fame medal, 50 mm, designed by Karen Worth. During the Great Depression, Sidney Hillman was named to the Labor Advisory Board of the National Recovery Administration, and helped draft the Fair Labor Standards Act. President Roosevelt declared that Hillman, more than any other man, helped to win passage of the minimum-wage law of 1938.*

*Continued*

*humanitas-international.org* - which is not an anti-Semitic site.

Early in 1934, the *St. Petersburg Times* carried the following article following an interview with Chase S. Osborn, a former Governor of Michigan:

"Although a Republican, the former Governor has a sincere regard for President Roosevelt and his policies. He referred to the 'Jewish ancestry' of the President, explaining how he is a descendant of the Ros-socampo family expelled from Spain in 1620.

"Seeking safety in Germany, Holland and other countries, members of the family, he said, changed their name to Rosenberg, Rosenbaum, Rosenblum, Rosenvelt and Rosenthal. The Roosevelts in North Holland finally became Roosevelt, soon becom-

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***Despite evidence to contrary, current anti-Semitic websites go to great lengths to attempt to prove Roosevelt's great support for Jews in WWII by detailing purported facts about his deep family roots in Jewish religion, culture and 'blood.'***

---

ing apostates with the first generation and others following suit until, the fourth generation, a little storekeeper by the name of Jacobus Roosevelt was the only one who remained true to His Jewish Faith."

*The American Freedom Magazine*

*Continued*

# FEW IN GOV'T, PRESS OPENLY SUPPORT JEWS

*Continued*

of Los Angeles, Calif., in its April, 1938, issue contained the following misinformation:

"In an address to the National Convention of the D.A.R., President F.D. Roosevelt said that he too was of revolutionary ancestry. The first Roosevelt came to America in 1649. His name was Claes Rosenfelt. He was Jew.

"Nicholas the son of Claes, was the ancestor of both Franklin and Theodore. He married a Jewish girl named Kunst in 1682. Nicholas had a son named Jacobus Rosenfelt. In the family tree there are 351 persons bearing biblical names of the tribe of Israel." (Corvallis Gazette-Times).

President Roosevelt is often disparagingly called Rosenvelt on many anti-Semitic websites.

Anti-Semites also try to prove Roosevelt's Jewish lineage through his mother. Writing in the "Hadendreuzebanner" of May 14, 1939, Professor Dr. Johann van Leers of Berlin-Dahlem, Germany, wrote that "While



*The Yiddish newspaper "Forward" was a strong supporter of President Franklin Delano Roosevelt.*

it is apparent that the authorities quoted are not convinced regarding the authenticity of the Holland Rosscampo-Roosevelt Jewish genealogy, a new discovery shows that President Franklin Delano Roosevelt's mother; Sarah Delano, is from a Jewish-blood family."

A genealogist named Schmalix is quoted as having written: 'In the seventh generation we see the mother

*Continued*



# YET, JEWISH MEDALS HONOR FDR



*Images courtesy Dr. Ira Rezak*

*A New York Jewish organization designed and struck medals with a portrait of Roosevelt on one side and the six pointed Star of David on the other, with "Good Luck" inscribed in the center of the star. Dozens of anti-Semitic websites report the meaning of this medal as "Good Luck and Wisdom to Franklin D. Roosevelt, our Modern Moses, Leading Jewry in 'The Promised Land' (America) under the 'Seal of Solomon.'"*

*Continued*

of Franklin Delano Roosevelt as being of Jewish descent. The Delanos are descendants of Italian or Spanish Jewish family; Dilano, Dilan, Dillano. The Jew Delano drafted an agreement with the West Indies Co., in 1657 regarding the colonization of the island of Curacao."

Van Leers sums up: "We can understand why Jewish associations call him the 'New Moses;' why he gets Jewish medals; highest orders of the Jewish people. For every Jew who is acquainted with the law, he is evidently one of them."

Speaking of medals ...

## **Medals Honor FDR**

A New York Jewish organization designed and struck medals with a

portrait of Roosevelt on one side and the six pointed Star of David on the other, with "Good Luck" inscribed in the center of the star. Dozens of anti-Semitic websites report the meaning of this medal as "Good Luck and Wisdom to Franklin D. Roosevelt, our Modern Moses, Leading Jewry in 'The Promised Land' (America) under the 'Seal of Solomon.'"

And in 1937, FDR was honored with a very important medal. The following New York item was published from Coast to Coast under an Associated Press date line of May 8, 1937:

"President Roosevelt will receive the tenth award of the Gottheil Medal for 'Distinguished services to Jewry.'"

The Gottheil Award has been presented since 1925 by Zeta Beta

*Continued*

# FDR EARNS DISTINGUISHED GOTTHEIL

*Image courtesy Zeta Beta Tau*



*The distinguished Gottheil award, with the accompanying medal shown at left, was considered a great offense by Nazi sympathizers and anti-Semites. Yet the award gives credence to the argument that FDR was a good friend of the Jews. At the presentation in 1937, the keynote speech said this of Roosevelt:*

*"When the chief executive of the greatest of democracies, in such times as these, repeatedly and unmistakably affirms the right of free thought, free speech, free worship and repeatedly and unmistakably denounces intolerance and bigotry in all places and in all forms, a great service is rendered all humanity. Of this service Jewry is the first but not the last or only beneficiary."*

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*Continued*

Tau (founded in 1898 as the world's first Jewish Fraternity). In the beginning the medal was to recognize an individual who, in the opinion of a jury of editors from the Anglo-Jewish press, had done the most for Jewry the previous year. It has since evolved to become a person or organization that exhibits great service to mankind. The Gottheil Medal is the organization's highest award.

Another such Jewish medal was given him December 22, 1938, resulting in outrage from the Nazis.

On the front page of the December 23rd Bend (Oregon) Bulletin, the headline reads: "Nazi Press Turning Guns Upon Roosevelt/Award of Jewish Medal Gives Signal."

And the opening paragraph relates: "The German press singled out the presentation of a Jewish medal to

President Roosevelt today as the first nazi reaction to a stinging rebuke given to Germany by the United States." And the article continues: "The award to President Roosevelt of the medal of the American Hebrew magazine was cited as an example of the influence in the United States of 'Jewish gangsterdom'."

On the same day, the front page of the *Ludington* (Michigan) *Daily News* featured an article "Roosevelt is Ridiculed by German Press," in which it was written: "[There were] expressions of scorn for the president because he had received a medal awarded by the American Hebrew magazine ... Meanwhile [the German publication] *Nachtausgabe* in an editorial drew attention to the Jewish award to Roosevelt [and went on to say] 'The question remains open

*Continued*



# FDR'S FAILURES FOUND IN RECORDS

*Continued*

whether Roosevelt really feels honored by the Hebrew medal and how the American public which in no way is to be identified with Jewish machinations in the United States, will receive this newest demonstration of Jewry, for in the end the American suffers considerably under circumstances manufactured by Jewish gangsterdom, which repeatedly deals the reputation of the United States the heaviest blows."

Balancing these attacks were other recipients of the American Hebrew magazine's award "for promoting better understanding between Christians and Jews in America" which included President Herbert Hoover, General (and later President) Dwight D. Eisenhower, Irving Berlin and suffragist Carrie Lane Chapman Catt.



*Image courtesy the Hebraic Section of the Library of Congress*  
This hand-drawn plaque, circa 1942, includes dual Hebrew prayers for Winston Churchill and Franklin Roosevelt. The one for Roosevelt, based on the traditional Jewish prayer for the government, reads: "[May He] who gives salvation to President Roosevelt, [He] whose kingdom is everlasting, protect, and increase, and raise up all of the officials of America, and [may] the King of Kings lift them up and lengthen their days in office."

The following are excerpts from "Whitewashing FDR's Holocaust Record, An Analysis of Robert N. Rosen's Saving the Jews: Franklin D. Roosevelt and the Holocaust" by

# MYRIAD WAR PRESSURES OCCUPY FDR

*Continued*

Dr. Rafael Medoff, Director, The David S. Wyman Institute for Holocaust Studies; Dr. Racelle Weiman, Director, Center for Holocaust and Humanity Education, Hebrew Union College – Jewish Institute of Religion; and Dr. Bat-Ami Zucker, Department of History, Bar Ilan University, Author, *In Search of Refuge:*

Jews and U.S. Consulates in Nazi Germany 1933-1941. (Found on [www.washingtonpost.com](http://www.washingtonpost.com))

FDR held 82 press conferences in 1933, and the subject of the persecution of the Jews arose only once, and not because Roosevelt raised it. It would be five years and another 348 presidential press conferences before anything about Jewish refugees would be mentioned again (then, too, it was at a reporter's initiative, not Roosevelt's).

The German-Austrian [U.S. immigration] quotas were [not] filled – only 5.3 percent in 1933, 13.7 percent in 1934, 20.2 percent in 1935, 24.3 percent in 1936, 42.1 percent in 1937, and 65.3 percent in 1938. A total of 164,220 refugees could have been admitted during those years; but only



*Photograph courtesy FDR Library*

*President Franklin Roosevelt in a Jeep on a 1943 strategic visit to Italy. Note the special support bar for FDR. Four-star U.S. Army Gen. Dwight Eisenhower, commander of the European Theater of Operations, is riding in the back seat.*

46,771 actually were admitted, because of the administration's policy of trying to find any pretext to turn down an immigrant's application. In other words, 117,449 people could have been admitted from Germany and Austria without any tampering with the immigration laws.

The total number of refugees taken in by all countries (1933-45) was 565,000, of which 200,000 were accepted by the U.S. In other words, the U.S. took in only about 35 percent of the refugees.

Breitman and Kraut's book, *American Refugee Policy and European Refugee Policy 1933-1945*, indicates: "The gesture (FDR extended 12-15,000 visitors' visas for German Jewish refugees) was a significant

*Continued*



# SOCIAL RESISTANCE IN U.S. TO AIDING JEWS

*Continued*  
bending of immigration regulations, but it paled beside the British response.”

That British response was to admit 5,000 German Jewish children, a program that was later extended so that “before the outbreak of war some 20,000 Jewish children came to Britain on special transports.”

The British White Paper of May 1939 almost completely closed off Palestine to Jewish immigration. Prof. Howard Sachar points out that FDR’s response was to send a note to Secretary Hull and instruct Ambassador Joseph Kennedy to tell the British of his displeasure.

There was no evidence of pressure by FDR on the British. On the contrary, Sachar writes, “the president was reduced to writing apologetic letters to Brandeis, Frankfurter, Wise, and other Zionist friends, explaining that he was ‘unable to meddle in the decision of the British government.’”

As detailed by Monty Penkower in *The Holocaust and Israel Reborn* (pp.145-177), [Colonel Harold]



*Photo courtesy Beit Hatfutsot Museum*

*President Roosevelt issued an executive order, inviting 1,0000 Jews to visit the U.S. after Congress refused to deal with quotas on Jewish immigrants. Housed in an army base in Oswego, New York, the "guests" were housed behind a chain link fence and barbed wire. This was the only attempt by the United States to shelter Jewish refugees during the war.*

Hoskins (his personal emissary) was sent by FDR to the Middle East in late 1942 to survey Arab opinion and develop intelligence contacts.

"Upon his return to the U.S. the following spring, Hoskins recommended that the Allies refrain from supporting Jewish statehood and ban their citizens from publicly discussing Palestine for the duration of the war because “Zionist agitation” was riling up the Arab world. FDR endorsed the proposal.

"In July, the president instructed his aide Samuel Rosenman to “sell” American Jewish leaders on the need

*Continued*

# DEBATE CONTINUES: FDR, FRIEND OR FOE

*Continued*

for such an Allied declaration and to get Jewish leaders to stop the Bergson Group activists from publishing newspaper ads critical of Allied policy toward European Jewry and Palestine.

An array of high-placed Jews - Morgenthau, Baruch, Frankfurter, and Swope, as well as Wise and Goldmann - lobbied frantically to stop the Allies from issuing the ban.

"The combination of Jewish leaders' pressure and the War Department's opposition blocked the declaration.

FDR remarked to French officials at the 1943 Casablanca conference that "the number of Jews engaged in the practice of the professions (law, medicine, etc.) should be definitely limited to the percentage that the Jewish population in North Africa bears to the whole North African population ... The President stated that his plan would further eliminate the specific and understandable complaints which the Germans bore towards the Jews in Germany, namely that while they represented a small part of the population, over 50 percent of the lawyers, doctors, school teachers, college professors, etc, in Germany were Jews."

FDR's policy of rarely mentioning the Jews when speaking about Nazi atrocities [was reversed] under pressure from the War Refugee Board in 1944 - and [he] began mentioning the Jews.

It was not until 1944 that the Allies'

Intergovernmental Committee on Refugees only belatedly provided funds to the Joint Distribution Committee to facilitate rescue; the funds should have been sent sooner.

More than 600 Jewish refugees were given haven in an Allied camp in North Africa in 1944 after almost a year of unnecessary delays; more refugees should have been brought to such camps, and sooner.

Empty supply ships returning from Europe to the U.S. could have been used to bring refugees to temporary havens in America or elsewhere. The doors of Palestine should have been opened to refugees. In June 1944, the War Department turned down requests to bomb the railways to Auschwitz on the grounds that it would require "diversion of considerable air support essential to the success of our forces now engaged in decisive operations."

This position was not based on a study of the proposal's feasibility; it was based on an earlier War Department decision to refrain from using military resources to aid refugees.

While the 32nd President of the United States was surrounded by highly accomplished Jews - mostly men - in his administrations of the 1930s and also earned prestigious honors from distinguished Jewish groups in that decade, the facts beg the question of how much more FDR could have done to save Jewish lives during the Shoah. ▢



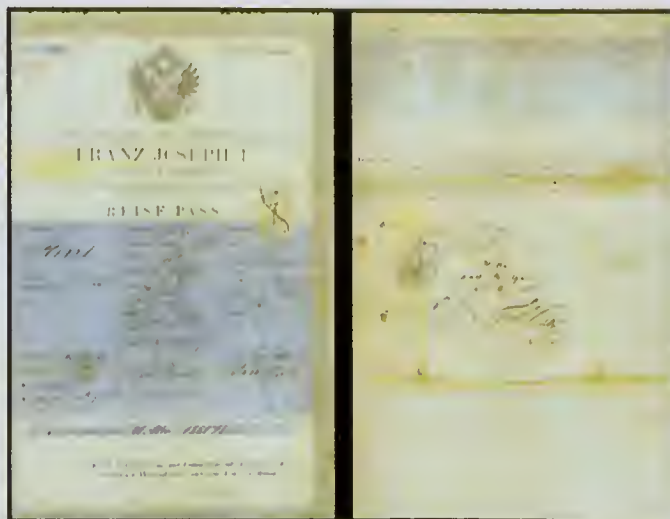
# Number One Money Man Judaica

## Denmark Ag



*High relief silver medal (45 grams - 40mm) commemorates 50th anniversary of Danish Jewish community escape from the clutches of Germans. Created by Danish artist, engraver and medalist Bent Jensen, this piece features a reverse of Holger Danske, a national hero, and an obverse with Jews between the maps of Denmark and Sweden.*

## Herzl Passport



*1850 Franz Joseph I official passport for Israel Herzl (24x40 cm). Sealed with signed revenue stamp, dated 1850. In 1815, Austria emerged from Napoleonic Wars as a powerhouse; the Hapsburgs returned to rule. This single-page passport (Reise-Pass) bears all information about Israel Herzl, including name, character, birthplace, birth year, religion, stature, hair color etc. All signed by the Gov. & General Commander of the Serbian region of Timis, western Romania and Banate, Southern Hungary. Finely printed in large format (about 9x16 inches) in blue with a decorative border. Document dated 1850, sealed with signed revenue stamp. Theodore (Tivadar/Binyamin Ze'ev) Herzl was born in Pest ( the other side of Buda - Hungary ), his family had come from Zemun (present day Serbia, by Belgrade on the Danube). But Herzl was a common name, so it could be a relative or not.*

## Houghton

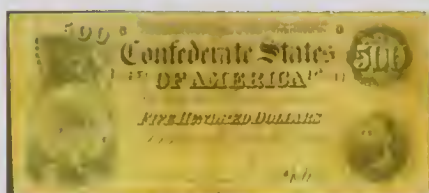
*Works of Art from Houghton Jews - Hardcover Christie's London, 8 December 1994. Edition provides extensive information about Philip & Sybil Sassoon and their magnificent holdings. 361pp; near perfect condition; no folds, notations or markings. Unopened.*

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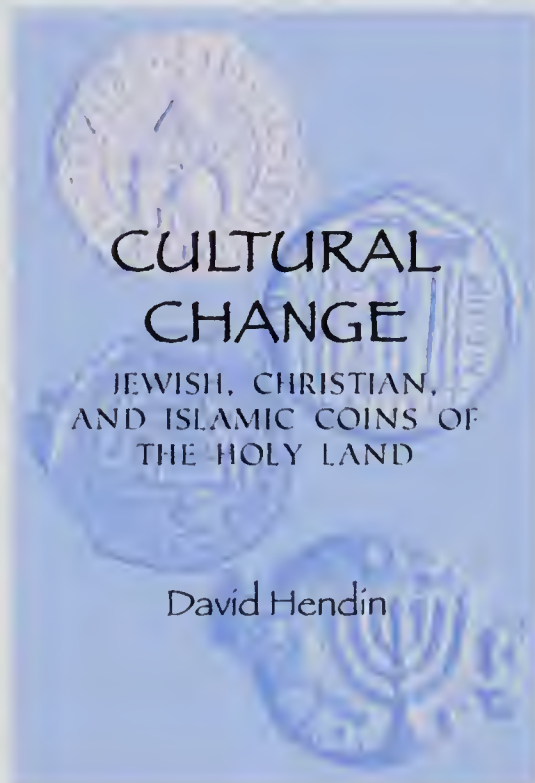
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## CULTURAL CHANGE: JEWISH, CHRISTIAN AND ISLAMIC COINS OF THE HOLY LAND

by David Hendin

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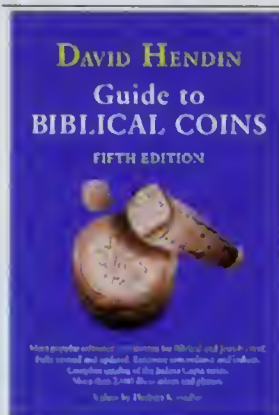
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# RECORD BREAKERS

*Heritage Auction's March Shoshana Collection sale  
of ancient Judaeen coins sets new standards*



*Images courtesy Heritage Auctions*

*A prototype Year One silver shekel, one of just two known and the only specimen not in a museum collection, sold for a record \$1,105,375 (including buyer's premium) in the March 2012 Shoshana Collection conducted by Heritage Auction of Dallas, Texas.*

BY STEPHAN FREGGER

Twenty years ago, the Alexander Bromberg Collection of Jewish Coins was auctioned by Superior Galleries, and was described by Galleries manager Ira Goldberg as the world's finest collection of Jewish coins. Indeed, the then-unsurpassed col-

lection of 626 coins was assembled by Bromberg under the guidance of two of the luminaries of ancient Jewish coins: Leo Mildenberg and Ya'acov Meshorer, who advised him in his purchase of the best available coin specimens. The collection realized \$3,043,788, at the 1991

*Continued*



# Unique, ultra-rare coins fetch top prices

*Continued*

and 1992 auctions, an astounding, and record amount for the day. The featured coin was the famous prototype Year 1 (66 Common Era) silver shekel of the Jewish War, the only such coin in a private collection (the other is in the Israel Museum).

It was estimated to sell at \$150,000 - \$200,000. It exceeded that and sold for \$242,000.

**N**ow 20 years have passed, and there is a new champion. In March 2012, Heritage Auctions sold the first installment of *The Shoshana Collection of Ancient Judaean Coins* in a beautiful auction catalog consisting of 875 coins of the more than 1,800 coins in the total collection.

The total collection was billed as “the greatest-known private collection of ancient Jewish coins, spanning 800 years and covering periods when the Romans, Greeks, Persians and Syrians ruled Judaea”.

The collection was assembled over a 30 year period, and included many of the rarest specimens that had been purchased from the Bromberg collection. This first installment of the Shoshana collection realized \$7,672,726 at auction!

The balance of the collection is expected to be sold in additional auctions this year.



*Image courtesy Heritage Auctions*

*A Year One quarter shekel from the Jewish War (66 to 70 CE). Silver, 16mm, 3.13 gm, from the Shoshana Collection. The better known of just two examples. (The other is in a private collection in Israel, according to Heritage.) The coin's existence suggests the original plan would have had the rebel Jewish mint in Jerusalem issue three denominations of silver coins -shekels, half-shekels and quarter-shekels, according to the catalogers. But quarter shekels were never struck in significant numbers. It was not until the siege of the fourth year of the war (69 to 70 CE), when silver quarter-shekels were again struck, and again in extremely small numbers (there are only three or four known examples).*

*This coin sold for \$896,250 - which includes the buyer's premium.*

All the coins in the auction catalog were pictured, with most also shown in enlargements. The coins were profusely annotated and estimated by David Hendin and Herb Kriendler. They are among the foremost numismatists of Judaean coins, and have collaborated on all five editions of Hendin's reference work: “Guide to Biblical Coins.”

*Continued*



# Jerusalem lily's 1st appearance on shekel



*Images courtesy Heritage Auctions*  
*Struck between fifth and fourth centuries BCE, this silver quarter shekel (14mm, 4.18 gm) could be the first appearance of the lily as a potent symbol for Jerusalem, as seen to right of owl on coin's reverse. Athena, helmeted, on obverse. The controversy is not settled, however, with other experts at odds with the Shoshana catalogers. This particular silver quarter shekel, in Extremely Fine condition is believed to be the finest known example and sold for \$20,315 which includes the buyer's premium at the Shoshanae auction.*

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## *Continued*

Twenty years time, inflation and Judaeen collector interest, aided by international attendance and spirited bidding had a major impact on the 2012 prices.

There was another factor that had a significant impact. Typically, the quoted

“Realized Prices” from an auction are a combination of the “Hammer Price” plus the auctioneer’s fee. In the case of the Superior’s Bromberg sale, the auctioneer’s fee (Buyer’s Fee or Premium) was 10 percent. Heritage’s Shoshana sale fee (Buyer’s Premium ) was 19.5 percent,

*Continued*



# Masada shekel testament to resistance



*Images courtesy Heritage Auctions*  
*Found at Masada after the fall of Jerusalem in July 71 CE, this Year 5 shekel is not only very rare but suggests that fighters from Jerusalem managed to break the siege of the city and escape to Masada. This particular coin was one owned by Nelson Bunker Hunt, and sold for \$262,900 which includes buyer's premium at the Shoshana auction in March 2012.*



*Continued*

representing an increase of 95 percent over the Bromberg sale fee.

Part of this additional cost could be ascribed to the higher resolution images provided in the print catalogue as well as the addition of online very high-resolu-

tion coin descriptions and images.

The increase in coin prices is easily seen by comparing the prices of the same coins from the Bromberg, versus Shoshana. The same prototype Year 1 silver shekel that realized \$242,000 in Bromberg required a minimum opening

*Continued*



# Destroyer of Jerusalem gold sets record



*Images courtesy Heritage Auctions*  
Struck either just before or during the siege of Jerusalem (May to September 70 CE) this gold aureus of Titus is described as the finest known example of its type, and the only known specimen with a complete inscription, including IMPTT CAES on the reverse shield. Likely struck in Judaea, perhaps in Syria. With a pre-auction estimated price: \$475,000 this 18mm, 7.49 gram gold aureus sold for \$956,000 which includes the buyer's premium.



*Image courtesy Heritage Auctions*  
This is the reverse of the Year 1 quarter shekel whose obverse is depicted on the second page of this article. Just one of two known to survive from Year 1 (66 CE), this silver quarter shekel realized \$896,250 at the Shoshana auction.

*Continued*

bid of \$550,000 in the Shoshana auction, against an estimate of \$950,000. The actual final bid for the coin brought a new world record price for any ancient Judae-an coin of \$1,105,375! (This price also includes the buyer's premium.) Another

coin, one of only two known surviving Jewish War silver quarter-shekels of Year 1 (66 CE), sold for \$253,000 at the Bromberg sale. The same coin realized \$896,250 at the Shoshana auction.

Among the other big ticket items in the auction was a gold aureus struck in

*Continued*



# Tiny silver half gerah full of symbolism



*Images courtesy Heritage Auctions*  
A classic Yehud Lily/Falcon issue struck prior to 333 BCE, though tiny, is one of the author's favorite coins of the Shoshana collection. At just 7mm in diameter and weighing a mere 0.39 gm, the silver half gerah nevertheless conveys a huge amount of information: the lily (or shoshan in Hebrew), was a symbol of Jerusalem on the obverse; the falcon on the reverse with the letters YHD for Hebrew name of the province of Yehuda. This particular coin sold for \$6,572.50 including buyer's premium.

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## *Continued*

69 CE by future Roman Emperor Titus as Caesar (69 to 79 CE). The coin is part of the Judaea Capta series the Romans issued to commemorate their defeat of the rebel Jews. It is the finest-known aureus of the exceedingly rare IVDAEA DEVICTA ("Judaea is Conquered") type. Estimated to bring \$475,000, the coin more than doubled that, realizing \$956,000 which also includes the buyer's premium..

Interestingly, at the conclusion of the auction, two of the most elusive Judean

coins remained unsold. Two exceptionally rare examples of the iconic Menorah / Showbread Table bronze prutah of Mattatayah Antigonus (40 to 37 BCE) received no bids. However, readers wishing to acquire a very nice one for \$125,400, or an almost-as-nice one for \$62,700 should immediately contact Heritage. Alternative offers may be considered.

The sale included a fine run of 78 tiny silver coins of the Persian and Ptolemaic period (c. 5th century BCE to 260 BCE).

One of my favorites was a beautiful

*Continued*



# Zuz overstruck on denari shows emperor



*Image courtesy Heritage Auctions*

*A zuz overstruck on a Roman denari of Trajan reveals the Roman emperor's partial profile on the obverse above left. This particular coin in the Shoshana Collection sold for \$11,950 which includes the buyer's 19.5 percent premium.*

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*Continued*

classic coin of the “Yehud” type from before 333 BCE.

The obverse of the miniscule (7mm) coin depicts a lovely lily, which was a symbol of Jerusalem. The reverse shows a falcon with spread wings. Beside the right wing are three tiny archaic Hebrew letters “YHD” for the Hebrew name for the Persian province Yehuda (Judaea).

The selections of coins of the Maccabees and Roman Procurators were quite slim, with only 16 and 8 coins respectively. The Herodian section offered 91 lots, including 11 very rare bronze portrait coins of Herod Philip, Agrippa I, and Herod of Chalcis. An Extremely Fine portrait of Philip brought \$22,705, while an Extremely Fine of Herod of Chalcis (41 to 48 CE), one of the finest known coins of this ruler, sold for \$33,460.

Just 25 coins were offered in the

Jewish War (66 to 70 CE) section, but among them were seven of the highest rarity. In addition to the prototype Year 1 silver shekel and the Year 1 quarter-shekel described above, there were no less than 17 shekels and half-shekels. The extremely rare Year 4 half-shekel sold for \$358,500, and two Very Fine Year 5 shekels sold for \$262,900 and \$179,250.

The latter two were among the last coins of the Jewish War, literally struck just months before Titus captured and burned Jerusalem.

I found the Bar Kochba Revolt (132-135 CE) section to be the most impressive, not only in sheer numbers (285 coins), but also in its almost blinding display of high value silver sela and zuz coins.

Consider this: there were 74 lots of selas (sold at \$3,346 to \$89,625 each)

*Continued*



# One of finest Judaea Capta coins sold



*Images courtesy Heritage Auctions*

*A magnificent Judaea Capta sesterce of Roman emperor Vespasian in Extremely Fine condition with few signs of wear sold for four times its pre-auction estimate. The obverse at left portrays Vespasian; the reverse shows the iconic image of two captured Jews beside a palm tree, a symbol of Judaea. The male Jew at left has his hands bound, the female Jewess at right sits with her head bowed. This is one of the relatively few Judaea Capta types with the country's name spelled "Judea."*

*Continued*

and 178 zuzim (which sold from \$448 to \$56,762.50 each)!

The selas are about the size of a U.S. quarter and depict the facade of the former Jerusalem Temple on the obverse and a ceremonial lulav and etrog on the reverse.

The dime-sized zuzim have varied motifs, including palm branch, jug; trumpets, lyre, grapes and the name "Simon" (for Simon Bar Kochba). All coins of the Bar Kochba Revolt were over-struck on Roman or Greek coins that were already in circulation. Thus, it is not uncommon to see traces of the previous coin on the new coin.

A clear example was seen on a Year 2 zuz. The coin was struck on a denarius of Trajan, and there is Trajan's head peeking out from behind a bunch of Bar

Kochba grapes.

Closing out the auction were nice runs of Judaea Capta Coins and Judaeen City coins. Notable was the magnificent Judaea Capta sesterce of Roman Emperor Vespasian (69 to 79 CE). The coin was in Extremely Fine condition, with virtually no signs of wear.

The reverse shows the iconic view of two captured Jews beside a palm tree (the symbol of Judaea). The male Jew on the left has his hands tied behind his back, while the mourning Jewess on the right sits with her head bowed. Around them are captured arms. The legend boldly declares IVDEA CAPTA ("Judaea is Captured").

The pre-auction estimate was listed at \$60,000. After spirited bidding, the coin sold for \$262,900 which included the buyer's premium. ☐

# JUDAIC ELONGATEDS

*The first elongated coins are agreed to have first been made during the 1892-1893 Chicago World's Columbian Exposition. An elongated coin is made by a coin, token, medal or metal blank being forced between two steel rollers. An engraving is on one or both of the rollers and as the coin passes through the rollers it is squeezed or elongated under tremendous pressure from the original round shape to one of an oval and the engraved design is impressed into the coin at the same time.*

BY ODED PAZ

**T**oday, many tourist attractions, museum, theme parks and zoos have elongating coin machines, and thousands of elongated coins are pressed every day around the globe.

What are elongated coins elongated (pressed) on? Most elongated coins in the United States (and many around the world as well) are elongated on the good ol' U.S. cent. Since elongating coin machines are made in the U.S.A., it is easier for the machine manufacturers to keep the inside of the machines' mechanisms the



*Image courtesy Oded Paz*  
*Moses - One of the oldest Jewish & religious themed elongated coins shows Moses with the Ten Commandments.*

same, and pre-load them with U.S. cents.

Israel's elongating coin machines are no different, although some elongated coins can also be found made on U.S. 5-, 10-, 25-, 50-cent and even \$1 coins.

But elongated designs also are rolled on

*Continued*



# SHALOM ELONGATED COINS ARTISTIC



*Images courtesy Oded Paz*  
*Shalom is one of the most commonly used Hebrew words, meaning hello, goodbye and peace. As such, many versions of elongated coins with the word Shalom have been made over the years.*



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*Continued*

foreign coins, such as Israeli coins.

**I**n my elongated coin collection, which has about 50,000 elongateds, I have a warm spot for elongated coins relating to Judaism and Israel. In my folder of these, I categorize the coins according to the following sections:

Shalom (שלום) is a Hebrew word meaning peace, completeness, and welfare and can be used idiomatically to mean both hello and goodbye.

As it does in English, it can refer to either peace between two entities (especially between man and God or between two countries), or to the well-being, welfare or safety of an individual or a group of individuals. This word is commonly used in Israel, and therefore appears on many

Jewish themed elongateds.

The Star of David, known in Hebrew as the Shield of David or Magen David (מגן דוד) is a generally recognized symbol of Jewish identity and Judaism. Its shape is that of a hexagram, the compound of two equilateral triangles. One triangle represents the ruling tribe of Judah and the other the former ruling tribe of Benjamin. It is also seen as a Dalet and Yud, the two letters assigned to Judah. There are 12 Vav, or “men,” representing the 12 tribes or patriarchs of Israel.

Jewish Holidays are plentiful, but some are more worthy of elongating coins for. Such holidays include the Jewish New Year (Rosh Hashanah), Passover, Israel’s Independence Day and Chanukah.

*Continued*

# IMPORTANT OBSERVANCES ON COINS



*Images courtesy Oded Paz*

*Chanukah, Rosh Hashanah and Passover are three themed elongated coins that are very popular in collections of Israel elongateds.*

*Continued*

Bar Mitzvah and Bat Mitzvah are Jewish coming of age rituals. According to Jewish law, when Jewish girls reach the age of 12 and Jewish boys reach 13 years of age, they become responsible for their actions, and “become a Bar or Bat Mitzvah (English: Son (Bar) or Daughter (Bat) of commandment).

The age of B’nei Mitzvah was selected because it roughly coincides with physical puberty. Prior to a child reaching Bar or Bat Mitzvah, the child’s parents hold the responsibility for the child’s adherence to Jewish law and tradition. After this age, children bear their own responsibility for Jewish ritual law, tradition, and ethics and are privileged to participate in all areas of Jewish community life.

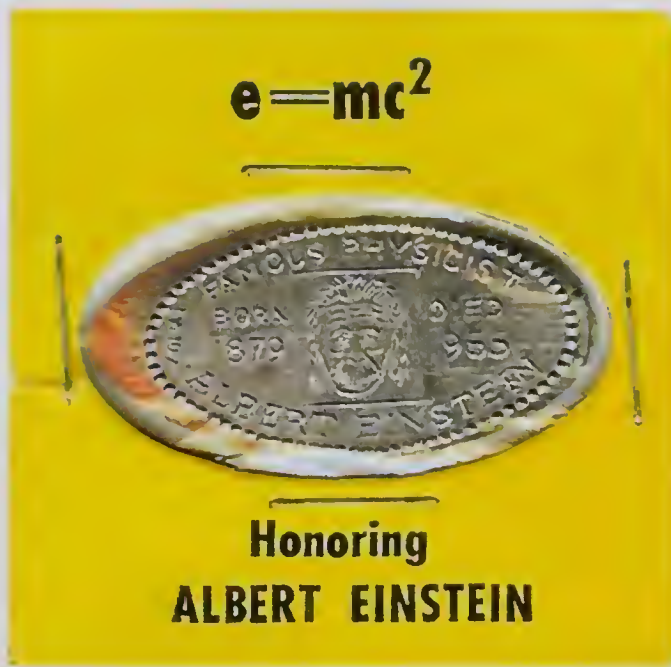
There are many Jewish Organizations and Fraternities, some of which have celebrated their existence with elongated coins. Such organizations include אצא (AZA) fraternity – This is the Grand Order of the Aleph Zadik Aleph (Hebrew letters, spelling AZA), which is an international youth-led fraternal organization for Jewish teenagers, Jewish War Veterans, the oldest active veterans organization in America.

Although one might expect to see many elongated coins with Jewish religious themes on them, there are only a few, and many of them are “oldies.” Moses holding the Ten Commandments in his hand is a very common older theme, as well as 10 indi-

*Continued*



# THE GREAT AND MIGHTY ALSO APPEAR



*Images courtesy Oded Paz*

*Albert Einstein and Golda Meir appear on U.S. cents stamped into elongateds in Israel.*

*Continued*

vidual elongated coins bearing one each of the Ten Commandments.

Throughout history, there have been many prominent Jewish people. Some have been depicted on elongated coins, such as David Ben Gurion, Israel's first Prime Minister, (1886-1973); Golda Meir, who resigned as Prime Minister, April 11, 1974; Henry Kissinger, winner of the Nobel Peace Prize; Albert Einstein and the Chofetz Chaim - Rabbi Yisrael Meir Kagan.

Many significant historical events have taken place in the history of the Jewish people and Israel. But few have been depicted on elongated coins.

Most of these were made in the 1970s and 1980s, commemorating specific events that occurred between 1972 and 1988, such as the Israeli Olympic Team

members killed in Munich, Germany, 1972; the Yom Kippur War, October 1973 between Israel and Egypt, Syria, Jordan, Iraq and Algeria; the Egypt-Israel truce signing, 1975; Israel frees 103 hostages, during an assault in Uganda, ending the terrorist hijacking drama, July 4, 1976; the Camp David peace summit, Sept. 5 to 17, 1978, and the Camp David accords, 1978 to 1988.

**A**s you could imagine, AINA (American Israel Numismatic Association, Inc.) is the most prominent U.S. Jewish / Israeli Numismatic Organization. In the heydays of the 1970's, a plethora of AINA clubs were spread all around the country. Today, only the main AINA Association still exists, and it holds its annual meeting during the ANA's World's Fair of Money

*Continued*

# INTENSE HISTORIC EVENTS CAPTURED



*Images courtesy Oded Paz*

*Many historical events appear on elongated coins, and Jewish/Israeli themes are no different. These two elongated coins commemorate a tragedy - honoring the Israeli Athletes that were murdered in the 1972 Munich Olympic Games, and an act of heroism - the freeing of 103 hostages by Israeli commandos in Entebbe, Uganda, July 9, 1976.*

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*Continued*

convention. Many elongated coins were made by AINA and its local coin clubs.

Such elongateds include: the Greater New York Coin Convention (1973, 1974 & 1975), Great Lakes Seminar hosted by INS (Israel Numismatic Society of Illinois) (1974), another commemorating the INS' Awards and installation Dinner (1974), and one with the Homecoming meeting (1986).

Additional elongated coins were made for the Israel Holyland Expo '79, Installation banquet of the Israel Coin Club of Los Angeles. Many of these coins were pressed on all available U.S. coins (including the cent, nickel, dime, quarter, half dollar and, rarely, the \$1 coin), as well as on Israeli coins (1-, 5-, 10- and 25-Agorot as well as the 1/2 Lira and 1 Lira).

Elongating coin machines started to appear in Israel in May 2006. For some unknown reason, these machines have come and many have gone and their designs were retired. It is mainly due to

locations changing hands or not generating enough revenue to justify keeping the machine in this specific location, thus changing the exterior graphics and the die and placing it in a location that has more visitors and increased potential revenue from the machine.

The elongating coin machines in Israel typically are pre-loaded with U.S. cents, as it is much easier to buy the machines from the U.S. and not have to re-work the internal mechanisms to a different size Israeli coin.

This is unfortunate to serious elongated coin collectors who prefer having their coins rolled on copper/bronze pre-1982 cents, since most of the coins loaded in these machines are bright new shiny current cents, making them all "zincers". Nevertheless, my point of view is – better have a "zincer" in my collection than not having anything at all.

When the machines are first tested in Israel, some of them are tested using Israeli coins that are hand fed to the machine. These are never available to

*Continued*



# CLUB, SITE ELONGATEDS POPULAR



*Images courtesy Oded Paz*  
 Club "installation" elongateds once were popular, as at left. Below, three elongateds from Israel with the city name of Eilat on each of the stretched and flattened coins.



*Continued*

the public. I have been very fortunate to acquire some of these test-rolls, and they are considered to be rarities.

Some of the machines' locations are: Israel Air Force Museum – Be'er Sheva ; Ein Gedi National Park ; a few machines in Jerusalem (Center of Town, Jewish Quarters in the Old Town, Bloomfield Science Museum and Davidson Center - Temple Mount Excavations), Israel's Settlers - Gush Katif, Israel Armored Forces Museum – Latrun and Timna Park's King Solomon's Pillars.

The latest machine that was placed in Israel is the Underwater Observatory, lo-

cated in Eilat - Israel's Southernmost city, on the shores of the Red Sea. The park presents the visitor with a choice of the Aquarium Museum, the Shark Tank, the Turtle and Stingray Pool, the Underwater Observatories, the Reef Tanks, etc.

There are two machines in Jerusalem that are only brought out for very special occasions, conferences, exhibitions, etc. - they have dies for Bnei Akiva & Ezra Youth Movements – Israeli religiously Jewish oriented youth movements.

Another temporary machine was made for the Israel Music Festivals that take place in Safed and Arad. The machine was set there for the times of the festivals

*Continued*

# WEALTH OF OPPORTUNITY IN ELONGATEDS

*Continued*

and it is unknown if this machine will be re-used at future festivals. ☐

*\* The essence of this article was presented at the AINA Membership meeting, held at the ANA's World's Fair of Money, August, 2011. Additional photos & slides were shown at that meeting.*

*To commemorate this meeting and presentation, I prepared a very limited edition of only 50 sets of elongated coins, with the official ANA de-*



*Image courtesy Oded Paz*

*Elongated coins from Israel often incorporate the very best evocations in collecting for AINA members.*

*sign, pressed on Israeli old scalloped Aluminum 1 Agora coin, Old Israeli Bronze 10 Agorot coin, New Israeli Bronze 10 Agorot coin and a copper U.S. Cent.*

*They are encased in a specially made plastic sleeve.*

*Only 10 of these sets are left, and they are available ONLY TO AINA MEMBERS for the great price of \$20 (including S&H in the USA or \$22 for international addresses).*

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# Medals of the Great War

*Issued after collapse of Soviet Union  
by Russian Jews to remember the fallen*

**A** BY VLADIMIR BERNSTAM

fter the collapse of the USSR communist regime, Jewish life began to revive on the territory of the former Soviet Union. Associations of Jewish communities appeared.

Some of these communities produced badges and medals which are still not described and cataloged. The information in this article was obtained from research on the Internet and directly from people involved in the establishment of five medals issued by Jewish organizations in Russia to commemorate the anniversary of victory in WWII.

The Salvation Medal, shown at top, was presented on May 5, 2005 at the Moscow Jewish Community Center. This medal was established by the Federation of Jewish Communities of Russia (FJC) to mark the 60-year anniversary of Victory over Nazi Germany.

The medal was made at the Moscow Mint from .925 fine silver in the form of the Star of David (Magen David). Only 63 copies of this medal were made. The obverse of the medal is engraved with the dates 1945 - 2005. On the reverse side, the medal is the inscription in Hebrew and Russian, "Remember".

This medal honors distinguished persons, regardless to their ethnicity –

*Continued*

# UNLISTED MEDALS HONOR UNKNOWNNS

*Continued*

World War II veterans, Holocaust victims, former ghetto and concentration camp inmates, people named as “Righteous of Nations,” leaders of major veterans’ organizations and active members of Jewish organizations and communities that have made outstanding contributions to ensure the continued memory of those who fought for victory.

In 2005, the World Congress of Russian Jewry released a medal dedicated to the 60-year anniversary of Victory.

The medal was created in Israel in the town of Sderot at the company’s “RAVDA CANADA ISRAEL—LTD” with 1,000 copies made. The medal was designed by the “Studio Yigal Rosenthal,” from Rishon Lezion city.

The medal has a diameter of 60 millimeters and a thickness of four millimeters. It is cast in tin and covered with hand-polished brass. The medal was designed to be worn, pendant style, with a blue and white cord around the neck.

Two other medals for the 60-year anniversary of Victory were issued by order of Jewish communities of Omsk and Sochi by the Moscow firm “Dialogue-Conversion.”

They are made of brass and covered with soft enamel. The inserts were worked out specifically for the Jewish communities of Omsk



*The World Congress of Russian Jewry issued this 60-year Anniversary of Victory medal in an edition of 1,000. The medal was designed and created in Israel, and is 60 mm in diameter.*

and Sochi. The medal of the Jewish community of Omsk was released in an edition of 100 copies on the initiative of Rabbi of Omsk and the Omsk Region Osher Krichevsky.

*Continued*



# OMSK MEDAL AWARDED TO ONLY 100



*Above, left: The Omsk medal was released in an edition of only 100 copies. Middle: The Victory commemorative medal of the Jewish community of Sochi is inscribed on the reverse FROM THE JEWISH COMMUNITY TO THE 60-YEAR ANNIVERSARY OF VICTORY. At top right, the 65-year Victory anniversary commemorative of the Irkutsk Jewish community is of silver and was created by Irkutsk jeweler Dmitry Korsehnboym.*

*Continued*

This medal was awarded to all veterans and workers of the Omsk Jewish community who were alive on May 9, 2005. All the awarded persons also received a special certificate.

The medal of the Jewish community of Sochi [2] is shown in Figure 5. On the reverse side of the medal is the inscription: "From the Jewish community to the 60-year anniversary of Victory."

Unfortunately the number of medals issued is unknown, but it likely was not issued in great numbers.

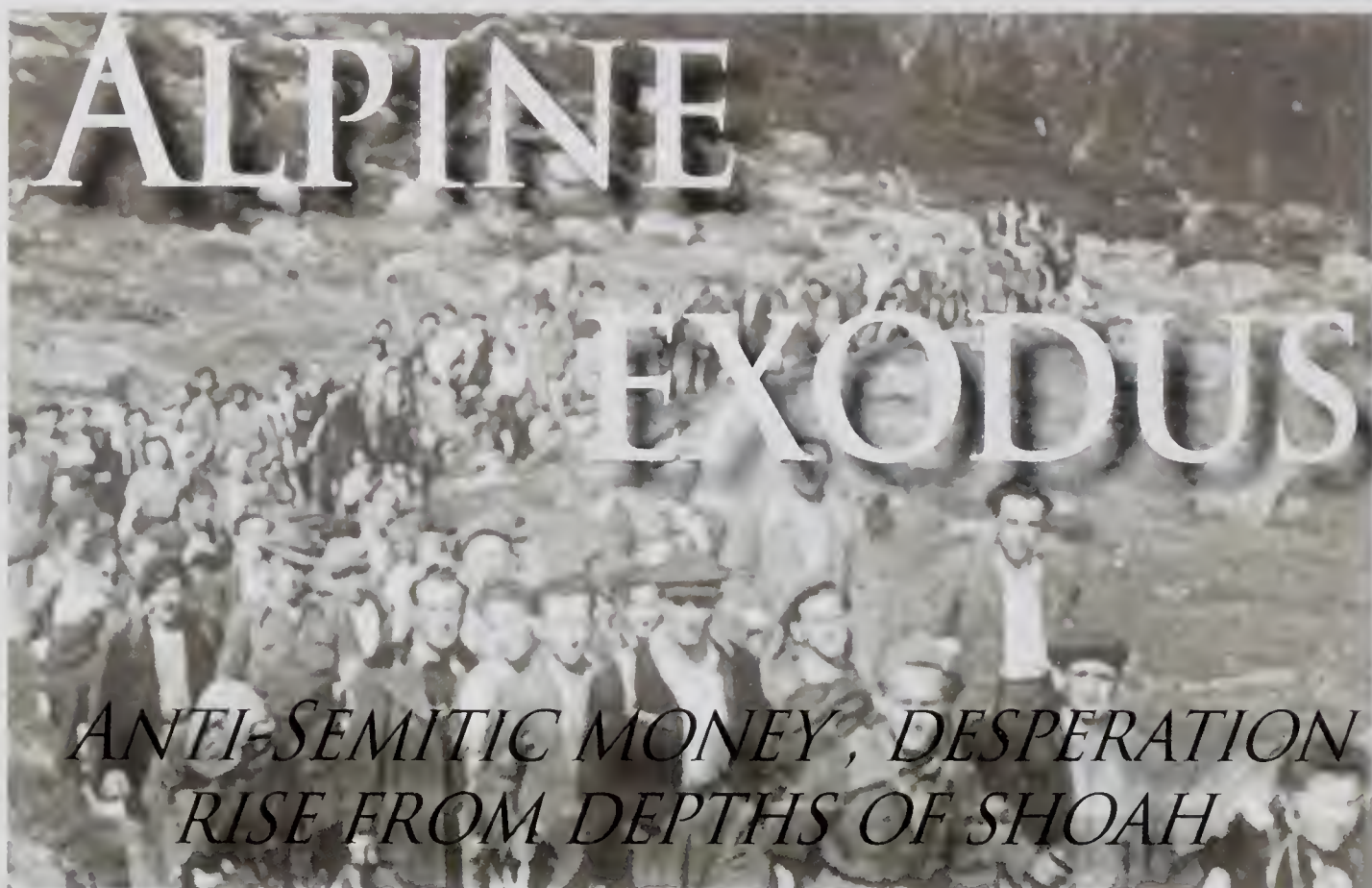
For the 65-year anniversary of victory in World War II, the Irkutsk Jewish community issued a silver medal. The sponsor and designer

of this medal was a member of the community - jeweler Dmitry Korshenboym.

Without doubt, there are other Victory commemorative medals issued by Russian Jewish communities to commemorate the historic impact of WWII on the region's Jewish communities. It is still necessary for collectors of Judaica to find and describe these medals and badges. □

*The author thanks the Rabbi of Omsk and the Omsk Region Osher Krichevsky for a productive cooperation, as well as Natalya Alexandrovich - an employee of the firm "Dialogue-Conversion" and Valeria of the RAVDA CANADA ISRAEL-LTD for their assistance.*





BY HANS LOESCHNER

Recently I was told by a fellow member of the Austrian Numismatic Society that he had published a catalogue of the Austrian “emergency money,” issued in the years of hyperinflation after World War I (Klaus W. Mayer, “Österreichisches Notgeld und Großgeld der Ersten Republik,” Vienna 2010, private publication).

Out of curiosity I acquired a copy and to my surprise found paper money with a swastika, issued in 1920! It took me some time to obtain an original (shown on following page).

The obverse of this note shows newspapers (implicitly: “Jewish press”) being burnt in a fire. The 50 Heller note (to be viewed as a donation) was issued from the “Antisemiten Bund,” an anti-Semitic group in the city of Amstetten (Lower Austria). The text next to the



Image courtesy Hans Loeschner  
Newspapers burning in the center of an Austrian 50-heller note from 1920 castigate the “Jewish” press.



# VILE EXPRESSIONS DECADES BEFORE WAR



Images courtesy  
Hans Loeschner

*The back of the 1920 50-heller note (shown on previous page) carries an anti-Semitic screed next to a swastika. At right, the back of another 20-heller note carrying an anti-Semitic statement purportedly made by composer Franz Liszt.*

*Continued*

swastika is a racist outflow: “Germans of all parties who love their people and who have realized the threatening ‘Danger of the Jews’ and who want to fight them, are to join the German-Austrian protection union “Antisemitenbund”! Direct application for admission at all local groups! Read and distribute the Aryan (Christian) Press!”

Shown next to the 50 heller note back, above, with the swastika, is the back (or reverse) of a 20-heller bank note from from the same fascist organization that produced the burning newspapers.

On the reverse of this 20-heller note, the Austro-Hungarian musician and composer Franz Liszt (1811 to 1886) is cited: “There will come the moment in which all Christian nations with whom

the Jew lives together, will conclude that the question if the Jew should be allowed to stay or to be expelled will become for these (nations) of such character that one can only define that to be a question about death or life.”

Franz Liszt denied being Anti-Semitic in an official statement published in 1883. Yet, from 1847 to 1861 he lived together with the Princess Carolyne zu Sayn-Wittgenstein. She induced numerous aggressive anti-Semitic statements in the 1881 German edition of one of Liszt’s books, possibly without any prior knowledge of the composer.

Another 50 Heller (half crown) banknote from 1920 (see above) was issued in the city of St. Pölten of Lower Austria by the “Deutsche national-sozialistische Arbeiterpartei” (DNSAP / German national-socialistic workers

*Continued*



# ANTI-SEMITISM SEEMED INESCAPABLE



*Images courtesy Han Loeschner*  
 At left, a 50-heller note from 1920 issued in the Austrian city of St. Pölten by the German socialistic workers party - a precursor to the national party that later became known by the single word, Nazi.



*Continued*  
 party).

The DNSAP was formed in 1918 by renaming the DAP (Deutsche Arbeiter Partei) which was founded in 1903 in Aussig (Bohemia).

The NSDAP (National-Sozialistische Deutsche Arbeiter Partei) originated 1920 in Germany, also evolving from the DAP. Adolf Hitler became leader of the NSDAP in 1921. He often came to Austria in the early 1920's. He demanded absolute leadership of all fascist groups which led in 1926 to the dissolution of the DNSAP in Austria.

Anti-Semitic propaganda is shown to have been added on the rear of a 1922 two-crown banknote (see next page) issued by the Austrian-Hungarian bank

with the words translating as: "The Jew (an aggressive wording 'Jud' - instead of German 'Jude'), he doesn't need the small money. He has the big one in the world."

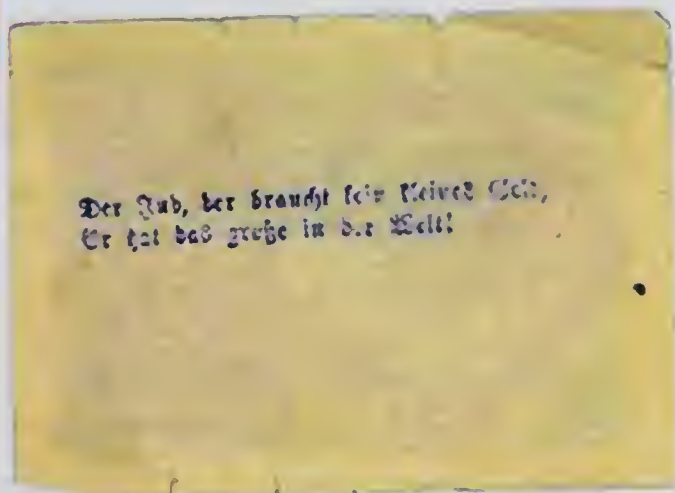
In 1934 the Nazis murdered the Austro-fascist chancellor Engelbert Dollfuß but they were not able to take over the government. Until March 1938 the Nazi party was then forbidden in Austria, but even though illegal, it gained considerable influence.

In March 1938 the first acts of Hitler with respect to annexed Austria was the transporting Vienna's substantial gold reserves to Berlin, and to virtually crase the murdered chancellor's his past by setting up – in the region where

*Continued*



# RESILIENCE LEADS TO SURVIVAL, HOPE



*Images courtesy Hans Loescher*

*Anti-Semitic propaganda is shown to have been added on the rear of a 1922 two-crown banknote which translates as "Jew, he doesn't need the small money. He has the big one in the world."*

*Continued*

his ancestors had lived – a huge army training area, still existing today, in Lower Austria (now called "Ostmark") northwest of Vienna.

Finally, Nazi henchmen Reinhard Heydrich ("Hitler's Hangman" a recent biography by Robert Gerwarth) and Heinrich Himmler were sent to Vienna, arriving at 5 a.m. on March 13, organizing that very same day the first murders and deportations of Jews and other undesireables. In the following days Jews were humiliated by, among other "tasks" being forced to clean pavements with tooth brushes.

In the years 1941 and 1942, some 65,000 Jews were deported by the Nazis from Vienna. After most of her friends had been deported, my Jewish

great-grandmother Rosa died at the end of 1942. No coffin was allowed, only a rough cotton bag ("Judensack"). Rosa came from a Jewish farmer family near Tabor in Bohemia. Five of Rosa's elder sisters were forced to move from Tabor to Theresienstadt.

This "artists' ghetto" was organized as camouflage, with German propaganda proclaiming "The 'Führer' donates a city to the Jews." But it was all a ruse, a fiction, despite some extraordinary accomplishments of its temporary residents. Nearly all "residents" were deported later on to concentration death camps, in particular to Auschwitz.

Austria was restored in 1945 after World War II and in 1955 gained complete independence as a neutral country.

*Continued*



# ALP EXODUS RETREKKED IN 2007

*Continued*

Unlike Germany, Austria was not confronted with taking responsibilities for the catastrophic results caused by the Nazi regime.

One exceptional personality in postwar Austria was Cardinal Franz König (1905 to 2004) who was able to build bridges among the religions of the Jews and of Islam.

Apologies of the Roman-Catholic church for past century anti-Semitic errors were issued through his influence.

There are also private initiatives. One example is the peace message “Alpine Peace Crossing” (APC) which was initiated by my elder brother Ernst. At a mountain tour in the Alps some years ago he became aware that after WW II some 200,000 Jewish refugees, driven out from the



a)



b)

*Photographs courtesy Hans Loeschner*

*In 2007, the Alpine Exodus was recreated to remember those who suffered and died during World War II.*

Soviet Union, Poland, Romania, and other countries were pouring into Aus-

*Continued*

Ω

In 1991, Austrian chancellor Franz Vranitzky made a long overdue official statement:

*“There is share of responsibilities with respect to the harm that Austria, though not as a state but by persons of this country, has brought to other persons and peoples. We recognize all our deeds in our past and the deeds of all parts of our population, good as well as bad ones. As we claim the positive deeds for us, for evil deeds we do have to deeply apologize to the survivors and to the descendents of the dead.”*

Ω



# COMMEMORATIVE MEDAL CREATED



*Images courtesy Hans Loeschner*

*In memory of the Jewish Exodus of the Austrian Alps, Helmut Zobl ([www.helmut-zobl.at](http://www.helmut-zobl.at)) created a wonderful silver medal (the refugees forming the words ALPINE PEACE CROSSING). Examples of this medal may still be available. ([www.alpinepeacecrossing.org](http://www.alpinepeacecrossing.org)).*

*Continued*

tria in 1946 and 1947.

The Bricha, a Jewish refugee organization, supported these persons hoping to reach Palestine, most of them via ship from Genoa.

As the British blocked the way from Eastern Austria, Bricha found an Alpine pass (height 2634m) in the province of Salzburg directly bordering on Italy.

With the silent consent of Austrian officials, some 5.000 Jews were guided over, in groups of about 200 on grueling 15-hour night hikes. They had a rest at the "Krimmler Tauernhaus" (altitude 1,631 meters) where they received loving care from the inn keeper Liesl Geisler.

In memory of the refugee's hike 60 years ago, in 2007 more than 150 people took the very same path, orga-



*Image courtesy Hans Loeschner*

*A memorial sculpture to Jewish victims of World War II by Austrian sculptor Alfred Hrdlicka, erected in Vienna in 1988.*

nized by APC.

Walking with us at the very front was Yaacov Shwartz, followed by his sister Ahuva Shamir and their friends Gal Talit and Moshe Frumin) who as a 6-year-old boy in 1947 was carried over on the shoulders of his father.

It was only at the top that Yaacov informed us that he has an artificial knee. ▢

# The Schmeear Medal

*A query on a numismatic definition elicits vigorous debate on Art*

BY MEL WACKS

In addition to my duties with IAINA, I am on the board of directors of AMSA (American Medallic Sculpture Association), whose members are creators, collectors and researchers of art medals.

A short time ago, I sent the following e-mail to the other AMSA board members in response to an exhibit of medallic art that included, in my opinion, some “far-out” pieces:

“I am writing this in the spirit of that wonderful grouch — Andy Rooney — who has always said it as it is. I don’t understand why people insist on calling small hand-held sculptures ‘medals.’

“I am referring to recent medals on exhibit at Medialia Gallery [in New York City]. This gallery does wonderful things promoting medals and [gallery owner] Mashiko should be declared a ‘national treasure’ — but at least four out of five of these art objects are not medals. Those objects are made

from ‘wood and rusty metal,’ ‘laser etched lucite’ and ‘brass, wood and paper.’ Ask 100 medal collectors if these are medals and I doubt if more than a handful would agree.

“So I think that AMSA should concentrate on real works of medallic art.”

This brought a quick response from fellow board member and accomplished medallist Jamie Franki, who created the medal commemorating *Over 1,000 Years of Jewish Life in China*, as well as the obverse of the U.S. five-cent coin in circulation since 2006.

Franki wrote back:

“I think there is some Postmodern Art theory involved here - with semantics embracing new directions, artists challenging boundaries and ‘the salon,’ and some sympathy toward assemblage and appropriation as established and valid art-making methodologies. Is this the approach for me-- not particularly, or at least not as of yet.

*Continued*



# MANY DEFINITIONS OF 'ART'



*Image courtesy Jamie Franki*

*A debate on the definition of a medal resulted in a dialogue on the art of the medal, including calling "a bagel with a shmear" a medal. The medallic sculptor Jamie Frank took up the author's challenge to create just such a medal. Franki's artistic rendition of the Schmear Medal is seen at left.*

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*Continued*

I'm a pretty old-school kinda chap, and I can honestly say plastilina [clay] and plaster are presenting me all of the 'shock of the new' that I can handle for the present.

"That said - I've always loved a liberal mind toward the arts. If people want to exhibit a bagel with a shmear and call it a medal - that's their right in the U.S. under freedom of speech. I don't have to love an approach or buy a piece (or the idea) either. Some medals (traditional and avant garde) excite me and some don't. But if the artist (and a few others in the room) call the work medals or medallic art - I don't see the harm. For the record I stand for as open of a definition of medallic art as possible."

I responded as follows:

"I'm glad I inspired some thinking from our members. My daughter,

the art historian, says that something is 'art' if its creator says so. I am happy to see medals 'outside of the box,' but there should be limits. I will accept the bagel with a shmear as a medal - if it's in bronze."

And so, within a few hours, Jamie cranked out a great three-dimensional design for a Schmear Medal on his computer! It gave me a good laugh, and I thought it might do the same for AINA members. My only question was "What will it cost with lox?"

It's not in production yet, but who knows what the future will bring? Maybe we will use it for next year's AINA medal. ☐



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*An example of Jamie Franki's other numismatic designing.*

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# THE ENDURING SHEKEL

ADAPTED FROM AN ARTICLE BY ASHER SCHECTER IN HA'ARETZ

*Twenty-six years after the new shekel was introduced, the Bank of Israel is planning to change the name of the country's currency for the fourth time. This may signify the end of an era in more ways than one, say experts.*

**I**n the 64-year history of the modern State of Israel, there have been three different currencies: - the lira, which replaced the Eretz Israel lira; then the old shekel; and then in 1985, the new shekel. Now, almost three decades after that change, the Bank of Israel is considering changing the name of the country's currency once again, in 2013, when it issues a new series of banknotes. The new currency is likely to be called the Israeli shekel.

As reported by Asher Schechter in *Ha'aretz* in early 2012, "You can't say that a 30-year-old currency is new," according to his unnamed source at the Bank of Israel. "The intent is to convey stability, something the name 'new shekel' does not do. Issuing new banknotes, a significant change that happens only every 10-15 years, gives us a window of opportunity."

As reported by Schechter, the bank's plan is yet another incarnation of Israelis' tendency to dismantle symbols, according to sociologist Prof. Oz Almog of the University of Haifa.

"There are several things that typify Israeli culture, one of which is our tendency to constantly change things," said Almog. "Take children's names: Every generation here has a new series of names, unlike other societies. These are the dynamics of a society in constant flux. It's dynamic, but we don't preserve tradition. There's no stability or respect for tradition. In European societies, or in ancient Hebrew societies, names were traditions handed down from one generation to the next. We don't preserve houses either - we build and dismantle. We do the same to national symbols.

"Of course, this is a reflection of the past economic instability. It also likely reflects the lack of long-term planning. We run on impulses, and that's why the thinking is always short-term. Now our currency has one name, and tomorrow it will be called something else. Just pick

*Continued*





*Images courtesy Coins and Medals Corp*

*Israel's 1958 5-lira commemorative was issued to celebrate Israel's 10th anniversary of independence. It was the first in a continuing annual series of independence commemoratives.*

*Continued*

a name and stick to it. It's very confusing, and attests to the public sector's non-user-friendly attitude."

Schechter also introduces a counterpoint: Prof. Danny Gutwein, a social historian from the University of Haifa's Jewish history department, who sees things differently.

"It's not that we're searching for ourselves; the frequent name changes reflect stages in the Israeli economy," he said. "The currency's name will be changed due to power struggles an attempt to shape awareness by changing symbols.

"Why does the Bank of Israel suddenly want to change the currency's name? The central bank clearly feels that last summer's social protest changed the Israeli economy. Dropping the word 'new' indicates that the current state is stable and permanent, a counter-reaction to attempts to undermine it."

### **Tyrian vs. Judaeon**

In the beginning there was the shekel: a unit of measurement used for weighing metals in biblical-era Israel, and later for weighing food

before the inventions of coins. Eventually that shekel became the name of a currency used in and around ancient Israel, made from silver, and varying somewhat in size and weight depending on the region.

The Tyrian shekel (and half shekel), issued 126-125 BCE until the start of the First Revolt, was used for the tax that all adult male Jews paid annually - because of its standard weight and purity.

During the First Revolt, the Jews issued silver shekels and half-shekels from 66-67 CE, as well as bronze half-, quarter- and eighth-shekels in 69-70 CE.

As reported in *Ha'aretz*, the shekel always has been one of the outstanding symbols of the Zionist movement. The number of shekels sold in each country determined the number of delegates it could send to the Zionist Congress. The buyers received a symbolic banknote bearing symbols of the movement and photos of the ancient Hebrew coin.

Still, when Israel was established,

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# NEW NATION'S AUSTERITY PROGRAMS

*Continued*

the shekel was tossed aside in favor of the lira, a remnant of the British Mandate.

The Palestine lira had been the local currency before statehood, and was equal in value to a British pound sterling. It was divided into 1,000 mils. When the mandate ended, Britain expelled Israel from the sterling bloc.

But, as Schechter notes, instead of reintroducing the shekel, Israel decided to keep the name "lira." The Jewish Agency's Anglo-Palestine Bank - which became Bank Leumi in 1951 - was in charge of printing banknotes. After overcoming the legal problem of printing banknotes for a country that did not yet exist, bills were printed in denominations of a half lira, 1 lira, 5 liras, 10 liras and 50 liras.

"The decision to keep the lira after Israel was established was intended to create the impression of stability," said Gutwein. "That's how Israeli currency began. The British left and there was a desire to create a sense of continuity. Most of the British rules and regulations remained, and the Mandatory atmosphere persisted until the state gradually took its place."

**I**n 1952, when Israel was deep in austerity, the Israeli lira replaced the Eretz-Israel lira. Instead of mils, it was composed of 1,000 prutot.

The Bank of Israel, which was established in 1954 and began administering the monetary system in place of Bank Leumi, distributed its first banknotes in 1955. They bore pictures of Israeli landscapes.

In addition, the Israeli lira was unlinked from the pound sterling, and depreciated sharply as a result. The lira depreciated further in the following years, rendering prutot worthless and driving the central bank to divide the lira into 100 agorot instead.

In the 1950s, immigration doubled Israel's population, and large investments were made in agriculture and construction and in such infrastructure projects as the National Water Carrier and the Ashdod Port. These developments, coupled with the depreciation of the lira, reparation payments from Germany and American assistance, drove annual economic growth to more than 10 percent. Inflation was low, employment was full and exports increased.

## **The comeback**

In the mid-1960s, Israel entered its second recession. As Schechter reported in *Ha'aretz*, emigration skyrocketed, leading to the expression, "Would the last to leave please turn out the lights." The recession ended when immigration renewed and the Six-Day War sparked military development. By then, more people were asking why the Hebrew state had a currency bearing a foreign name, sparking the initiative to rename it.

In June 1969, the Knesset legislated that the national currency would be called the shekel, but the government ignored the mandate until 1977, when Bank of Israel Governor Arnon Gafni recommended that it be implemented.

In 1980 the shekel finally made

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# ECONOMY APPROACHES BANKRUPTCY



*Israel's 1982 10 sheqalim coin features a stylized galleon on the obverse with a traditional symbol of a menorah above. A pomegranate graces the galleon's stern.*

*Continued*

its big comeback, after 2,000 years, assuming its role as the new currency of the State of Israel. In order to strengthen its link to the biblical shekel, and in turn the Jewish people's historical link to Israel, the reverse side of the coin was engraved with pictures of archaeological finds.

Its value was set at 10 liras. The lira, which was the currency of Israeli economy's "lost decade." Inflation soared to more than 100 percent annually by the late 1970s, there was no economic growth, government expenditures increased steadily, the deficit skyrocketed and the demand for dollars soared.

Schechter reports: In order to finance its growing debts, the government issued bonds and printed money, fueling inflation and increasing the debt and tax burden. The result was a profound economic and social crisis. The Israeli welfare state had become bankrupt.

"There was a feeling that people had stopped believing in the lira," said Dr. Avi Simhon, economic adviser to Finance Minister Yuval Steinitz and a member of the Trajtenberg Committee. "That's why the policymakers wanted to try to restore confidence in Israeli currency. A package of coffee suddenly cost 1,500 lira. A car cost millions. So they invented the shekel, and also dropped a zero.

"Of course that had no effect, because the important thing is not what the currency is called but rather monetary policy, which didn't change. It was an attempt by policymakers to convey a change in policy, but it was not accompanied by a single genuine commitment, and therefore it had no effect. Instead of printing liras, we simply printed shekels.

## **High Inflation**

"We then entered a period of high inflation. The treasury consid-

*Continued*

# ISRAEL'S MONETARY SYSTEM REVISED AGAIN

*Continued*

ered inflation of only 10 percent a month an achievement. Of course the shekel lost value, and that same package of coffee cost 10,000 shekels.

"They understood these numbers were not feasible. You can't walk out of the grocery store with a bill totaling hundreds of thousands of shekels, because people lose perspective and don't know what's cheap and what's expensive. A cup of coffee cost 20,000 shekels in regular restaurants and 30,000 shekels in expensive restaurants, and the currency's value declined every day. People stopped talking in shekels and started talking in dollars, and one dollar was worth 1,500 shekels. And then they said 'All right, now we're dividing everything by 1,000,' and invented the new shekel."

The new shekel's value was set at 1,000 old shekels. The raging inflation had become hyperinflation, soaring to more than 500 percent a year. National debt shot up to more than 80 percent of GDP.

**O**n top of the inflation crisis came the bank stock crisis, when shares in the four biggest banks imploded. This led to a run on foreign currency and the nationalization of the major banks. At the time, the state budget totaled hundreds of trillions of old shekels, and a hamburger cost 4,000 shekels. Public servants' purchasing power dropped to its lowest level since 1967, while the national debt hit \$21 billion. Israelis received raises every three months, which compensated them for 80 to

90 percent of the inflation.

The old shekel lost value daily: In 1980 it was worth \$0.16; by the end of 1985 it was worth less than \$0.001. The hunger for dollars was so great that in December 1983, Israelis purchased \$1.2 billion in two weeks. Confidence in the Israeli economy was at an all-time nadir.

## **New start**

The New Israel Shekel first came into circulation in September 1985, and officially replaced the old shekel in January 1986. It was a central foundation of the economic stabilization plan launched by Prime Minister Shimon Peres, Finance Minister Yitzhak Moda'i and Bank of Israel Governor Michael Bruno. That plan called for cutting government expenditures, reducing the generous subsidies on goods and services, increasing taxes and freezing public sector salaries.

"We will no longer pay our grocery bills with thousand-shekel banknotes," wrote Moda'i in his memoirs, published a few years later.

The stabilization plan was a dizzying success. Inflation quickly dropped to two digits, and then to one digit. Emanuel Sharon, the Finance Ministry's director general under Moda'i and one of the architects of the new shekel, says the Bank of Israel's lack of confidence in the plan is evidenced by the size of the shekel, which made many Israelis complain that the little "cockroach" was so small that it was easily lost in wallets and pockets.

"The dollar was worth 1,500 shekels at the time, and the idea was to drop three zeros and create

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# NOT ALL SHEKELS LOST VALUE IN 1980S

*Continued*

a new shekel, but the new shekel is a very small coin. When it was minted, the Bank of Israel didn't believe the inflation would stabilize, and assumed the shekel would be worth an agora, the smallest coin at the time. That's why they made it so small," he says now.

Schechter reports that Milton Friedman, the godfather of neo-liberal economics, came to Israel in the late 1970s in order to help the Israeli government.

"The new shekel was an unequivocal declaration that Israel was taking up Milton Friedman's policy," said Gutwein. "Until then, steps to liberalize the economy were sporadic, but the 'new shekel' granted legitimacy to the new policy. A new currency, a new policy. After all, they didn't have to call it a new shekel, they could just as well have called it an Israeli shekel. The word 'new' was designed to give legitimacy to the new order.

"The transition to a neo-liberal economy, heralded by the new shekel, was a dramatic change in the balance of powers," Gutwein said. "Between 1979 and 1985 the entire Labor Party-built order was erased with amazing speed. That wasn't due to the currency's restless youthfulness, but due to the instability of power centers in Israeli so-



*The 1992 10 New Sheqalim banknote featured the globally legendary Israeli leader Golda Meir.*

ciety and the battle over the change.

"The year 1985 saw the beginning of the privatization that changed the balance of powers, built a moneyed elite and created the Israeli bourgeoisie, which was born of the marketplace and works hard in order to maintain it. That is the antithesis to domination by the state and the Histadrut labor federation, as was the case beforehand," he said.

"The privatization revolution profoundly changed the centers of power and the economic and political sources of legitimacy. Between 1968 and 1977, Israel built a welfare state and increased equality, and changing the currency symbolically reflected the profound change in the economic system. The con-

*Continued*

# NATION'S FISCAL STABILIZATION SECURED

*Continued*

struction of new centers of power didn't include only the bourgeoisie and the wealthy families, but the sectoralization of the economy as well. The privatization policy reshaped Israel."

This was one of the more significant changes, said Avi Simhon.

"As opposed to the previous change, this time they really went for a very fundamental change in the Israeli economy," he says. "The year 1985 was a crucial one, when we switched from a Mapai-style economy [referring to the predecessor party of Labor] - even though it hadn't been in power for eight years by then, its style remained - to an economy that could be called free, even though it isn't completely free. This involved a dramatic change in monetary policy.

**T**he most important thing they did in 1985 is that they took the power to print money away from the Finance Ministry. Until 1985 the Bank of Israel governor was somewhat like the president, a VIP with a car and a driver, but almost powerless. If the finance minister needed a billion liras or a billion shekels, he would call the governor and say, 'I want a billion shekels by tomorrow morning, brought to my office,' and the governor had no say.

"What happened in 1985 was a revolution, and since then the Bank of Israel has decided how much money to print, and has been responsible for monetary policy. They took the ability to print money away from the politicians and gave it to someone more serious," said

Simhon. "At the new shekel's nadir, in 2002, it hit NIS 5 per dollar. But since then, it has only strengthened. The past 10 years were unprecedented. Since the state was created, Israeli currency has [generally] lost value relative to foreign currencies - except in the past 10 years. Over the past decade, Israel's currency has become stronger."

In August 1997, *The Economist* wrote, "Not too many years ago, when their currency was a laughing stock and their spare cash immediately went into dollars, Israelis used to long for real money. Now they have it. The shekel, under an exchange-rate policy introduced in 1991, is rock hard - so hard, in fact, that it is giving the government fits."

The economy went through recessions, inflation (but not hyperinflation) and impressive growth, and through it all, the shekel gradually strengthened. Even rent, which until recently was quoted in dollars - a last vestige of Israelis' lack of confidence in the shekel - has finally switched over to shekels.

## Crossroads

As Schecter reported in *Ha'aretz*, inflation is now within the price-stability range. The shekel is not weakening in relation to either the dollar or the euro, and there does not appear to be any urgent reason to change the currency's name - except for the official reason, that it is somewhat embarrassing to call a 30-year-old currency "new."

But Gutwein says more significant factors play a role in the decision. "This is something far more profound than economics. Whether

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# SHEKEL NOW CONSIDERED BIG SUCCESS

*Continued*

it's due to the social protest or economic concentration, the Bank of Israel realizes the economy is facing a change and is taking a symbolic step designed to preserve the existing order. All previous name changes were connected to economic crossroads and accompanied new chapters in the Israeli economy. This time the intention is stabilizing what we have, by dropping the word 'new' and replacing it with 'Israeli.' You use 'new' when you want to say 'I'm new and that's legitimate,' and you use 'Israeli' when you want to say that things are going well."

**G**utwein, incidentally, is not at all impressed by the shekel's success.

"By what measures has it succeeded? Inequality in Israel has increased tremendously. The shekel's stability, which everyone brags about, conceals the tremendous weakening of Israeli society. When the shekel was most stable, our society was severely split," he says.

"The shekel is the symbol of the policy, and it helped cover up the profound weakening of Israeli society, such as the erosion of the middle class.

"The shekel created the illusion of a stable society, but that was true only for a very small circle of people who profited from the new order. Since 1985 the new shekel's success has functioned inversely to the social outcome of the policy for which the new shekel was used."

Simhon does not agree with Gutwein. "The shekel is a big success. It has held its ground all these

years, and in the past decade it has only become stronger - not because of speculative manipulations, but because the Israeli economy has proven itself to be stable and responsibly administered. In 2011 foreign entities held NIS 100 billion in shekel-linked bonds, which is evidence of the financial system's great confidence in the Israeli currency."

"There's no question that there's a constant search on here," said sociologist Oz Almog. "The language isn't stable, the institutions aren't stable. Look how often we've changed the election system. It's definitely a reflection of a search for direction and the tendency to improvise. We even build for the short term, our pavement is made from cement tiles that wear out and have to be replaced every few years.

"Everything is temporary here. Everything is accompanied by a sense of transiency, and this feeling is reinforced by temporary symbols. We're young, we haven't been here for hundreds of years, we're a young nation that is consolidating itself."

Avi Simhon is not impressed by the self-searching.

"Why change? We finally have a strong currency, why play around with it? Things are stable now, so why change the name? It seems absurd to me. We might as well go back to calling them zuzim [Judean coins used during the Bar Kochba Revolt, 132-135 C.E.]."

*Adapted from an original article written by Asher Schechter and published in Ha'aretz February 24, 2012. □*

## NEW BOOK

# Unearthing key coin, note symbols

Archaeology, Stamps and Coins of the State of Israel



Archaeology, Stamps and Coins  
of the State of Israel

Yitzhak Zahavy



Zahavy



Yitzhak Zahavy's new book "Archaeology, Stamps and Coins of the State of Israel" explores the use of traditional and ancient imagery on modern Israel's coins, currency and stamps, and how this usage brings alive deeply rooted events and personages in a multi-millenia culture. Above, the obverse of Israel's first 250 prutot coin, issued in October 1950. The three palm branches reprise a coin of the fourth year of the Bar Kochba Revolt, a quarter shekel in the collection of the British Museum.

**BY YITZHAK ZAHAVY**

Collectors have long recognized that Israel uses archaeology on stamps, coins and currency to advance its political and nationalist goals.

Actually, while archaeology in recent years has declined as a mechanism that helps shape Israeli national identity, it has, at the same time,

grown both as a discipline and in the way it is practiced in Israel.

My new book, "Archaeology, Stamps and Coins of the State of Israel," illustrates this pervasive early use and recent decline and sheds light on how archaeology found its way

*Continued*



# COINS, NOTES FULL OF ANCIENT IMAGES



*Image courtesy Bank of Israel*

*Israel's Series Two (1959 to 1984) 1-pound bank note features an ancient mosaic.*

*Continued*

- through stamps, coins and currency - into the daily lives of Israelis.

In the summer of 1997 I came to Israel to participate in the first season of excavations at Tel Rehov with Professor Amichai Mazar. Two years later I began studying archaeology with Professor Israel Finkelstein at Tel Aviv University's Institute of Archaeology.

During my studies at Tel Aviv University I participated as an excavator, assistant registrar, assistant area supervisor and area supervisor in a number of archaeological excavations including Tel Yaffo and Tel Megiddo.

While studying in Tel Aviv I benefited from the excellent archaeological methods and practices taught by the professors, as well as the theoretical or non-practical seminars they offered.

One of these seminars was Dr. David Ilan's "Archaeology and the Public." This seminar



*Image courtesy Goldberg Auctions*

*A 1948 stamp celebrates Israel's "First Coins" and the extremely important symbolic images found on ancient coins.*

came for me at a perfect time in my education. I had taken a number of the theoretical classes and found them interesting and intellectually challenging. But I had a hard time making the

*Continued*

# ARCHAEOLOGY: HISTORY LIVES ON



*Images courtesy Goldberg Auctions*  
The 10-pound bank note of the Fourth Series of the Pound featured the Jaffa Gate of Jerusalem on its front, with a portrait of Moses Montefiori on the back. This particular note also features an error in its mismatched serial numbers.

*Continued*

connection from theory to what archaeology means for the average person.

I would ask myself: How can I explain the importance of archaeology; why is archaeology important and what is its connection to everyday life? Dr. Ilan's seminar helped me find the answer.

For me, that answer was found inherent in everyday objects such as stamps, coins and banknotes.

My book demonstrates some aspects of how and why symbols and motifs from archaeology have made their way onto everyday objects. It shows that archaeology has helped create a collective identity in modern Israel through the construction of a shared past.

Most of the archaeological excavations conducted in Israel are from the Byzantine or Islamic periods.

These are usually rescue excavations admin-

istered by the Israel Antiquity Authority. The five major universities conduct the majority of the large multi-national excavations and many of these excavations are from the "biblical" periods, namely the Bronze Age through the Iron Age.

At universities in Israel every student studying archaeology is required to take biblical archaeology courses, even if they focus their studies on other periods.

I learned in my research that archaeology helps to substantiate territorial claims. This is an important part of the discipline of historical geography. If we can identify the places mentioned in the Bible as places that exist today, and if the Bible is our history book, then we can better claim legitimate sovereignty over them. By excavating them and confirming their identifications, that claim is made stronger.

I also found the actual physical labor

*Continued*



# ANCIENT IMAGERY IN USE TODAY



*Images courtesy Wikipedia*

*The 1929 excavations at the Byzantine-era synagogue Beit Alpha revealed stunning floor mosaics that included symbols recognizable today as from the zodiac of star constellations.*

*Continued*

involved in a dig increases the sense of ownership, as illustrated by what Professor Avi Yonah said about the case of the excavations at Bet Alpha: “Its interest lay in the fact that a Jewish village once stood on the exact site of a modern Jewish settlement of some thirteen hundred years later, providing, as it were, a kind of unofficial title-deed to the land.”

I discovered that archaeology is an important part of the nation building process. National identity requires icons and cultural signifiers, which are embedded in the collective consciousness. Archaeology provides a highly sensual, visual array of such symbols on buildings, tools, weapons, jewelry, seals, coinage, and, perhaps most important of all, it reveals to us a written script of great antiquity that has been deciphered.

I found an early example of how all of these factors came into play in the excavations of the Byzantine period synagogue at Beit Alpha in 1929, directed by Eleazar Sukenik. The story has been recounted at some length by Amos Elon and Neil Silberman, who observed, “The colorful signs of the zodiac still visible, Sukenik quickly recruited volunteer workers from among the kibbutz members, and as the days passed and the entire mosaic was gradually revealed, the excitement among them grew. All their work now had a different significance. Their history had been uncovered, and they could see it with their own eyes.”

The synagogue was uncovered in the fields of a kibbutz by Jewish laborers redeeming the land. Within the space of a few weeks the kibbutz workers had uncovered a dramatic, direct

*Continued*



# KEY DATES IN EARLY SERIES



Image courtesy Heritage Auctions

As part of the reform coinage of 1960 to 1980, the 1964 5 agorot also was subject to inflationary and devaluation pressures taking place within Israel's monetary system. But with a mintage of just 21,451, the 1964 5 agorot is a relative rarity and a key date in the series, valued at \$300 and more today.

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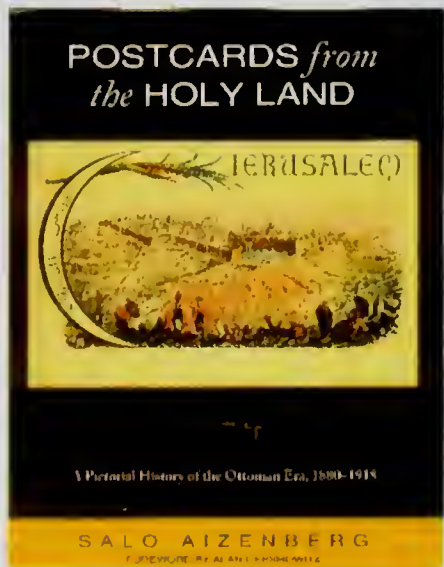
link with their Jewish forbears who had lived and labored in that very place. Shared history was made concrete. Territorial claim was legitimized, and a nation was transfixed. The importance of the Bet Alpha excavation cannot be overstated. It was a watershed event and the mosaic has become a Zionist icon.

With the pre-state foundations laid, the new state came to a more formal juncture where it had to choose the symbols that would express Israeli culture and political hegemony. When Israel was established, the common bond of the people was their history, religion and the land.

This relationship was embodied in archaeology. The artifacts from archaeological excavations were used to convey that common bond.

What better way to accomplish this than to take the symbols discovered in archaeological excavations and place them on stamps and currency - where everyone would see them and through which the new state could express its pride in its glorious past? ☸

*Yitzhak Zahavy lives in Bergenfield, New Jersey with his wife and four children. His book is "Archaeology, Stamps and Coins of the State of Israel" and is available on Amazon.com. He can be contacted at [yzahavy@gmail.com](mailto:yzahavy@gmail.com).*



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# Manfred Anson:

## Grateful immigrant artist greatly appreciated his faith, country

By JAY LEVIN

*The Bergen Record*

Manfred Anson of Bergenfield was a staunch Zionist, proud American and creative spirit.

Manfred Anson was best known for the Statue of Liberty menorahs he designed. His creation is displayed in museums across the U.S.

Those traits are reflected in his Statue of Liberty Hanukkah menorah.

To see Mr. Anson's famous menorah — about 60 were cast, per his specifications, at a Jersey City foundry — you have to go to a place such as the Museum of Jewish Heritage in Manhattan, the National Museum of American Jewish History in Philadelphia or the Skirball Cultural Center in Los Angeles. Each has the Lady Liberty menorah on permanent display.

The Library of Congress has one, too. It was included in the 2004 traveling exhibition, "From Haven to Home: 350 Years of Jewish Life in America."

In "The Art of Hanukkah," author Nancy M. Berman wrote that Mr. Anson's menorah "equates the ancient victory of the Maccabees over their oppressor with the modern democratic ideals of America, in which the Constitution promises religious freedom for all the nation's people."

This is no run-of-the-mill menorah. And to think the notion of a Hanukkah



*Image courtesy The Bergen Record*

*Manfred Anson created the Statue of Liberty Hanukkah Menorah to honor the 1986 centennial celebrations for another iconic sculpture, the Statue of Liberty.*

lamp whose nine branches are topped by miniature Lady Liberties — the torches hold the candles — simply popped into Mr. Anson's head. That was in 1985, as America was preparing to mark the statue's centennial.

"It just came to him," Mr. Anson's wife, Judith, said. "Just like that."

### **Came to U.S. in 1963**

Manfred Anson's life story spans three continents. He was born in 1922 in Dinkelsbuhl, Germany, and was sent by his parents to agricultural school after Adolf Hitler came to power. Their hope was that Manfred would go to Palestine to work on a kibbutz.

As the situation for German Jews grew more dire, young Manfred went to Australia with other Jewish class-

*Continued*

# ANSON'S MEMORABLE MENORAH

*Continued*

mates. His family stayed behind. His parents and sister survived the concentration camps; a brother did not.

Mr. Anson remained in Australia and became a florist. He immigrated to the United States in 1963 and joined his sister in Bergenfield. He married and went into the business of importing opals from Australia.

He also started collecting menorahs, other Judaica and Statue of Liberty memorabilia. And so the Statue of Liberty menorah was born.

“The brass Hanukkah lamp is actually a cast of a century-old Polish seven-branched menorah to which Anson added the two outside arms as well as the service light in the front,” Berman wrote in “The Art of Hanukkah.”

“The Miss Liberty statuettes have been modified so that the torches hold the Hanukkah candles, reinforcing the analogy of the torch of freedom and Hanukkah’s allusion to the light of life.”

Mr. Anson didn’t stop there. The shamas — the ninth candle, used to light the menorah’s eight other candles during the eight-night holiday — is towered over an American Bald Eagle. The base of each Lady Liberty statuette is engraved with an important event in Jewish history, such as the Exodus from Egypt, the Holocaust and Israeli statehood.

To Grace Cohen Grossman, the Skirball Cultural Center’s senior cura-

tor, Mr. Anson’s 23-inch-tall menorah “is an iconic representation of the gratitude of an immigrant to the U.S. for being able to live in the land of the free.”

“It combines the essence of who he was,” Grossman said. “He wasn’t an artist. He was a mensch, a good guy, who had an idea.”

Dr. Aaron Feingold, a Central Jersey cardiologist and a collector of menorahs, called the Statue of Liberty menorah “an important piece.” He commissioned the one on permanent display at the National Museum of American Jewish History. The two menorah collectors became fast friends.

## **Collector of Judaica**

“Manfred collected a lot of different things and was well-known in the Judaica community,” Feingold said.

“He’d rummage through the flea markets and find pieces he’d buy and then resell or put up for auction. Every museum curator knew him.

In appreciation to America, Manfred Anson donated his collection of Lady Liberty figurines and memorabilia, and a Statue of Liberty menorah, to the National Park Service for display in the museum at the base of the statue.

Mr. Anson died Wednesday, Jan. 4, 2012. He was 89. ▢

*Manfred Anson was an early member of AINA and the Israel Numismatic Society of New York. Reprinted with permission.*



# Seal of a king reconstructed?

*Author proposes “audacious”  
interpretation of a seal from important era*

BY PETER S. HORVITZ

This article is based on the proposition that coincidences do occur, but that when a series of coincidences occur over and over, without an exception, they can stand as proof. What I set out to prove here is audacious. But I will let the evidence speak for itself.

When I received List 91 from coins and antiquities dealer, David Hendin, I was struck by item No. 410, an “Iron Age Bronze Seal c. 1000 BC. Interesting motif. 1.5 x 1.1 cm.” The price was very reasonable and I ordered it immediately. (The date 1000 BCE is the date given by most historians for King David’s conquest of the city of Jerusalem.)

I was fortunate to receive the item shortly thereafter. In the meantime, I had studied the pictures of the seal in David Hendin’s list. The list had shown a picture of the face of the seal itself and one of an impression of the seal. Looking at the seal itself I could make out little of the design, but the impression revealed a great deal to me. The first thing I realized was that both pictures were printed upside down. When the seal arrived, I noted that it was mostly black in color. On one spot where it was rubbed, the under color appeared white, rather than the color of bronze. So I speculate that it is possible that the seal may have been made of silver, rather than bronze.

After I received the seal, I called David Hendin to discuss my purchase. I have been purchasing coins and antiquities from David for many years, although I am sure that I am hardly one of his best clients. Alas, my income and familial obligations have never let me go beyond the level of an amateur in this field of collecting.

But although I could never have been considered a “big spender,” David’s ever-available help and knowledge have filled many a seemingly impossible hole in my collection. To anyone who collects ancient Jewish coins or antiquities in the United States, David is simply *The Authority*.

*Continued*



*Image courtesy Peter S. Horvitz  
Could this ancient seal depict a  
Psalm of King David?*

# LINKING SEAL WITH PSALMS GIVES INSIGHT

*Continued*

With his help I was able to acquire coins of Antipas, Herod Philip, a foundation coin of Aelia Capitolina, and many other rarities. David's books are invaluable.

When I talked to David he told me that he had acquired the seal in the Jerusalem area and that he was sure that it originated in that vicinity.

So what I had, I believe, was a seal from the very time of King David and from the area where he had his capital. When I mentioned to David Hendin that he had printed the pictures upside down he looked at them again and agreed with me that it was possible he had not correctly interpreted the image, though he did not necessarily agree with my interpretation.

I contend the seal shows a man facing forward. In his right hand he is carrying a bow. Around him on three sides is a frame, which I think represents a building in which he stands. Even though the building is only slightly larger than the man, I believe that its tallness and slenderness represents a tower.

Above the man and the tower are four animals, one above, one left, one right, and one below. The positioning of the animals is not realistic but either shows that the tower is surrounded or that the particular animals have a special relationship to the man and the tower. Around the entire design is a border of dots.

The moment I saw this design, even before I ordered the seal or made any inquiries or research, it brought to my mind the Psalm that appears in II Samuel, 22 and in the Book of Psalms as Psalm 18, with minor variations of text. Of all the texts attributed to King David in the Bible, this is the one which has the greatest authority.

The antiquity of its language, its appearance in two different books of the Bible, and the



*Image courtesy Peter S. Horvitz*

*A clay impression made by the author from a seal circa 1000 BCE, that he believes relates to King David.*

primitiveness of its imagery all point to a very early and royal origin.

Before I get into details of similarity between the poem and the seal's design, I should point out an obvious one which I will not discuss here in terms of text. Both the poem and the seal have a single individual as the center of interest. The poem does not deal with the fate of a nation or the struggles of an army, but of the problems of a single individual caught in dangerous situations. His fate is the center of interest and is seen as of universal importance. God takes very special care and attention to this individual. On the seal, too, there is only one man in the center of all the other things going on.

The seal is very small, yet the amount of detail is quite amazing and the workmanship is outstanding, particularly considering that when it was produced there was no means of magnification for the artist to see his work.

*Continued*



# MANY COINCIDENCES AUTHOR NOTES

*Continued*

The first detail, after the man, to attract attention is the tower. When one looks to the Psalm, one begins in the II Samuel version with the words "The Lord is my rock, my fortress, and my deliverer."

The relevant passages on towers or strongholds are here given:

*2 The Lord is my rock, my fortress, and my deliverer;*

*3 The God who is my rock, in him I take refuge;  
My shield, and my horn of salvation, my high tower, and my refuge;*

*My savior; you save me from violence.*

*32 And who is a Rock, save our God?*

*33 The God who is my strong fortress.*

*47 The Lord lives; and blessed is my rock;*

*Exalted be God, the rock*

*Who gives me victory.*

*51 He is a tower of salvation for his King;*

*And shows mercy to his anointed,*

*Unto David and to his seed for evermore.*

The next details of the seal that attract my attention are the animals that appear to the right and left of the tower. These long horned animals, only shown in their front quarters, are either oryx or gazelle. It is hard to differentiate between some of the verses that deal with deer and those that might deal with other related animals.

However, as the gazelle and oryx are noted for their great leaps, I think the following passage may be assigned to them:

*30 For by you I have run through a troop;  
By my God have I leaped over a wall.*

Note that the speaker speaks from the point of view here of the animal, therefore assigning to the speaker the qualities of the animal.

Similar lines in the poem assign the characteristics of other animals to the speaker, the

sure-footedness of the deer and the ability to kill and destroy of the lion or wolf.

Below the tower on the seal is another horned animal, but its horns are spread wide, rather than projecting straight up, and it has small branches coming off the main stem near the ends. This is clearly a deer.

The poet assigns to the deer the ability to walk firmly on "the heights." Similar language is used in the Song of Songs concerning gazelle and deer, "The voice of my beloved! Behold, he comes leaping over mountains, skipping over hills. My beloved is like a gazelle or like a young stag." (2, 8-9)

The fourth animal on the seal is above the tower. It holds its head, on the left, down, perhaps looking at the gazelle or oryx below it. Its tail also is lowered. Perhaps it is a wolf or a lion, but it is clearly a predator. Here too the psalmist sees himself in the guise of the predator:

*38 I have pursued my enemies, and destroyed them;*

*And turned not again until I had wiped them out.*

Next, I consider the bow which the individual on the seal bears on his right. The poem reveals a special relationship between God and the bow and the teaching of the use of the bow.

So we see that each of the details of complicated design of the seal finds a parallel in the Psalm of David. There is no detail of the seal that is not in the poem.

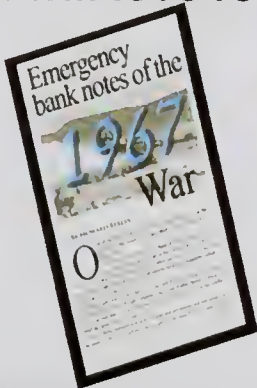
So my conclusion is that the designer of this seal consciously set out to portray King David as the king describes himself in the words of his Psalm. The designer is careful to include as many details as possible and produced a design that rings true in every detail.

That this seal was made around 1000 BCE, the time of David's greatest triumphs, and around Jerusalem makes us associate it in an even closer manner to the person of the king. 卐

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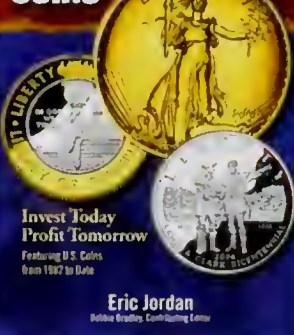


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